

INDIAN NOTES

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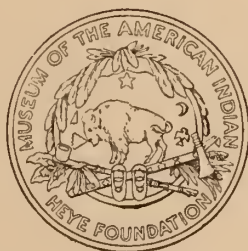
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VOL. VII

JANUARY, 1930

No. 1

NOTES ON THE GAY HEAD INDIANS OF MASSACHUSETTS

GLADYS TANTAQUIDGEON

THE "faire islands" described by Brereton¹ in his account of Gosnold's voyage in 1602, have not lost their charm, and today one finds himself fascinated by their natural beauty which so greatly impressed those explorers centuries ago. Of this group of islands, lying off the southeastern coast of Massachusetts, Martha's Vineyard is the largest, being some 20 miles long and 9 miles wide. The eastern part of the island is known as the Plains and is only a few feet above sea level. This is said to be one of the largest tracts

¹ Brereton's Brief and True Relation. Early English and French Voyages, 1534-1608, pp. 332-333. *Original Narratives of Early American History*, edited by J. F. Jameson, Director of Historical Research, Carnegie Institution of Washington.

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of level ground in New England.¹ Toward the west, the land rises gradually and reaches an elevation of more than 300 feet above sea level in the present town of Chilmark.

On the western extremity of the island is the town of Gay Head, the home of the Gay Head Indians. The Indian name for this part of the island is Aquinnuh, which is said to mean "Place of rising ground."² When the English settled on the island they called it Gay Head because of its high and varicolored chalk cliffs. The native term, however, is still used by some of the descendants of natives.³

Gay Head has always been known as an Indian community, and the Indians have made every effort to maintain the rights bequeathed to them by their sachem "Metaark" in 1681. That his children of Aquinnuh should enjoy the freedom of that beautiful land forever was the desire of the old sachem. A few have forfeited their claim and wandered afar, but a goodly number have struggled to maintain the old tradition on their native shores. Historians

¹ Norton, H. F., *Martha's Vineyard—History, Stories, Legends*, p. 9, Hartford, Conn., 1923.

² Norton, *ibid.*, p. 85.

³ Aquinnuh is probably a dialectic form of *qunnunkque* or *qunnuhque*, meaning "it is high," as it appears in J. H. Trumbull's *Natick Dictionary*, p. 140, *Bull.* 25, *B. A. E.*, Washington, 1903.

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have referred to these Indians as being a peace-loving, conservative-minded people, and it is that conservatism which has saved them from the fate of their mainland brothers. At the present time they number about 200 individuals, while the remnant groups on the mainland, in southern New England, are noticeably fewer in number and widely scattered.

Although very little has been recorded pertaining to their affiliations with the mainland peoples, cultural and linguistic affinities are the basis for the assumption that the Gay Head peoples, as well as those formerly inhabiting other parts of the island, were originally of Wampanoag extraction.¹

The meager vocabulary of fewer than a hundred words, collected during my several visits to Gay Head during the summers of 1928 and 1929, by no means solves the question involved in the identity of the Gay Head dialect with the idioms of the mainland. The surviving words and phrases are generally understood and commonly used among the people, which leads me to believe that the local idiom of Wampanoag persisted until a somewhat later date than other

¹ Speck, F. G., Territorial Subdivisions and Boundaries of the Massachusetts, Wampanoag and Nauset Indians, *Indian Notes*, No. 44, *Museum of the American Indian*, Heye Foundation, N. Y., 1928, pp. 105-106.

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estimators have been inclined to think, probably until 1880. Occasional statements of a contradictory nature have been made, both affirming and denying the likelihood of there having been Indians in eastern Massachusetts possessing knowledge of their native tongue. Trumbull declares himself for the negative at his time of writing.¹

Despite the culture-destroying forces of Europeanization, some few uncontaminated practices have survived at Gay Head. In view of the paucity of available information concerning ethnological properties of the islanders of the North Atlantic coast, the culture survivals now being recorded will prove interesting in the extension of areas of culture-trait distribution.

The hand-made wooden mortar (fig. 1) and stone pestle—purely aboriginal utensils—are still kept in service in some of the families. We know of at least three of these small mortars in use in the local families (Ryan, Manning, and Vanderhoop). A large wooden mortar, about

¹ Trumbull, J. H., *op. cit.*, pp. 12-13: "They maintain free schools as other towns in Massachusetts do, but in these schools no word of the language of the race is spoken, nor do any of the Mashpee have further knowledge of it than does any other New Englander. The Gay Head Indians retained a knowledge of their own language later perhaps than did any other of the Indians of southern New England, but it has died out among them."

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three feet high, was described by one informant, and until recently was in the possession of the Belain family. A small mortar made from a section of a ship's spar is still in the Haskins homestead. The material used in making the small mortars is sassafras (*Sassafras officinale*). Their average height is about 9 inches, the diameter $5\frac{1}{2}$ inches; the depth of the well is 7 inches and width of the rim $\frac{3}{4}$ inch. The stone pestle seems to have been used exclusively. Several specimens of the smaller type of mortar and one of the larger type have been collected at Mashpee on Cape Cod.

In connection with the mortar and pestle, our attention is directed toward the preparation of nocake¹ (*nókek'*, corn parched and pounded)

¹ *Nókehick*, "parch'd meal . . . which they eate with a little water, hot or cold."—Roger Williams, *Key to the*



FIG. 1.—Wooden corn mortar. Height, 9 in.; diameter, $5\frac{1}{2}$ in.; depth of well, $\frac{3}{4}$ in. (11/5328)

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and the realization of its unsurpassed tastiness and value as a staple food. The survival of this aboriginal dish, its sentimental association in the minds of the people, and the rules governing its preparation at Gay Head and also in southern New England, suggest the traits of an ancient religious rite. There is but little left in the native culture of the groups mentioned that could be more sacred than the corn, which is said to have come originally from the cornfields of the Great Cautantowwit in the Southwest.¹ It was sent to nourish the soul as well as the body of the Indians, hence the spiritual importance of corn foods.

Early records show that nocake was indispensable when traveling or hunting,² and many

Indian Language, *Coll. R. I. Hist. Soc.*, Providence, 1827, vol. 1, p. 33.

¹ Williams, *ibid.*, p. 21. "Kautántowwit, the great God of the Southwest, to whose house all souls goe and from whom came their Corne and Beans."

² Williams, *op. cit.*, p. 33: "Nókehick, parch'd meal which is a readie very wholesome food, which they eate with a little water, hot or cold; I have travelled with neere 200 of them at once, neere 100 miles through the woods, every man carrying a *little Basket* of this at his *back*, and sometimes in a hollow *Leather Girdle* about his middle, sufficient for a man for three or four daies." Waugh, F. W., *Iroquois Foods and Food Preparation*, *Anthropological Series No. 12*, *Geological Survey of Canada*, *Memoir 86*, p. 88: "There was apparently no more popular traveling or hunting food than this preparation in olden times. It was light and nourishing and could be eaten cooked or raw."

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a warrior was doubtless dependent upon it for sustenance while on the warpath. At the present time, however, it is regarded more as a ceremonial dish: a delicacy to be served on special occasions or when one's "aboriginal nature or constitution" demands "pure" food, sacred through being made from corn by an ancient process. One informant confessed, of his own accord, his occasional craving for nocake and remarked upon the individual satisfaction derived from preparing and eating it.¹

For making nocake, Indian or "native" corn of the yellow variety is preferred. It must be thoroughly dried, usually from the crop of a previous year. The kernels are put into an iron basin or skillet and parched over a moderate heat. The browned kernels are poured into a mortar and pounded until completely pulverized. The result is a golden brown meal which is very palatable when mixed with a little water or milk. Sometimes sugar is added, but usually the natural sweetness of the corn is sufficient.

Other native corn foods are nocake samp,² which

¹ I have frequently heard members of my own group at Mohegan, Connecticut, express the same sentiment with regard to *yókeg* ("corn parched and pounded"—Mohegan-Pequot dialect). The Mohegan implements used are larger, but the native corn material and method of preparing it are precisely the same as at Gay Head.

² Williams, *op. cit.*, pp. 33-34: "Nasàump, a kind of

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is corn partially ground in a mortar, and boiled. Hulled corn is a favorite dish. The dry kernels of yellow corn are boiled in water to which has been added a sufficient quantity of hardwood ashes to make a fairly strong lye. When the hulls become loosened, the corn is washed thoroughly and boiled in clear water until it becomes soft. The hulled corn is eaten with milk and sugar or molasses. It is also the principal ingredient in other savory dishes, such as succotash¹ (hulled corn and beans) and hulled corn soup,² made by adding a large portion of pork or beef, onions, potatoes, and turnips.

meale pottage, unpartch'd [softened by water]. From this the English call their *Samp*, which is the Indian corne, beaten and boild, and eaten hot or cold with milke or butter, which are mercies beyond the Natives plaine water, and which is a dish exceeding wholesome for the English bodies." Josselyn, in 1672, mentioned sampe, "a kind of loblolly of blue corn to eat with milk." Handbook of American Indians, *Bull.* 30, *B. A. E.*, Washington, pt. II, p. 422: "Sampe, maize porridge. In 1677 the treasurer of Massachusetts was ordered to procure, among other things to be given as a present to the king, "two hogshheads of speciall good sampe."

¹ *sa'kat'ac*, corn and beans (Gay Head). Williams, op. cit., p. 33: "*Msicquatash*, boild corne whole."

² Nocake samp and hulled-corn soup are served less frequently at the present time. One dish described by my informant, which is now only a memory, was made by parching corn and cracking it in a mortar, then pouring it into deep pork fat to which some water had been added and allowing the mixture to cook until the corn was soft. This, according to my informant, was served as a special treat.

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Hulled corn and boiled potatoes fried in pork fat is another tasty combination. Cornmeal bread, baked or fried, is served frequently. Sometimes berries or raisins are added as an extra flavoring to the bread.



FIG. 2.—Gay Head lobsterman spearing skate in Menemsha bight.

During the month of June, a typical scene in the early evening is a group of three or four lobstermen off-shore in row-boats, spearing skate (*Raia erinacea*) with a single barbed harpoon (fig. 2), the blade, however, now of iron (fig. 3). It is remarkable to note the speed with which

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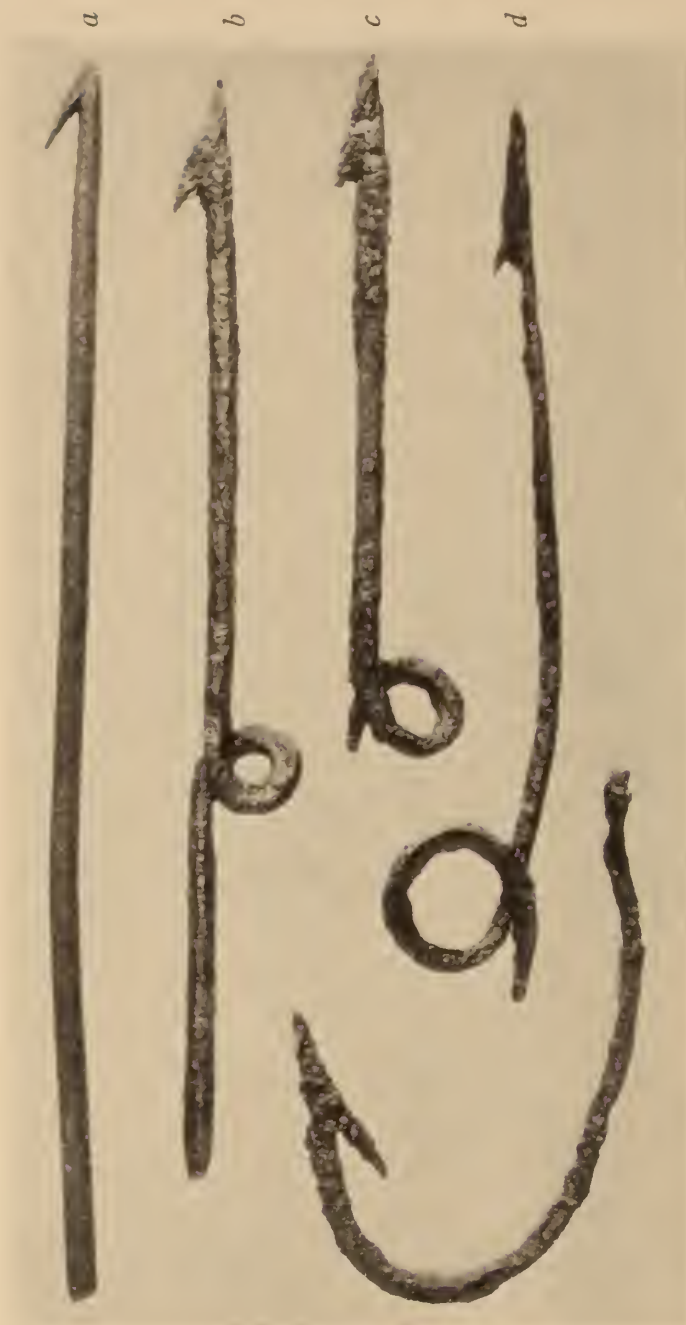


FIG. 3.—*a*, Modern type of iron spearhead used for spearing skate. *b*, *c*, *d*, Iron spearheads with loop found along the beach at Menemsha bight. (According to local fishermen the loop prevented the spearhead from being forced into the shaft.) *e*, Large iron fish-hook found in same locality.

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the fish are taken. The fish are unloaded on the beach and then salted for future use as lobster

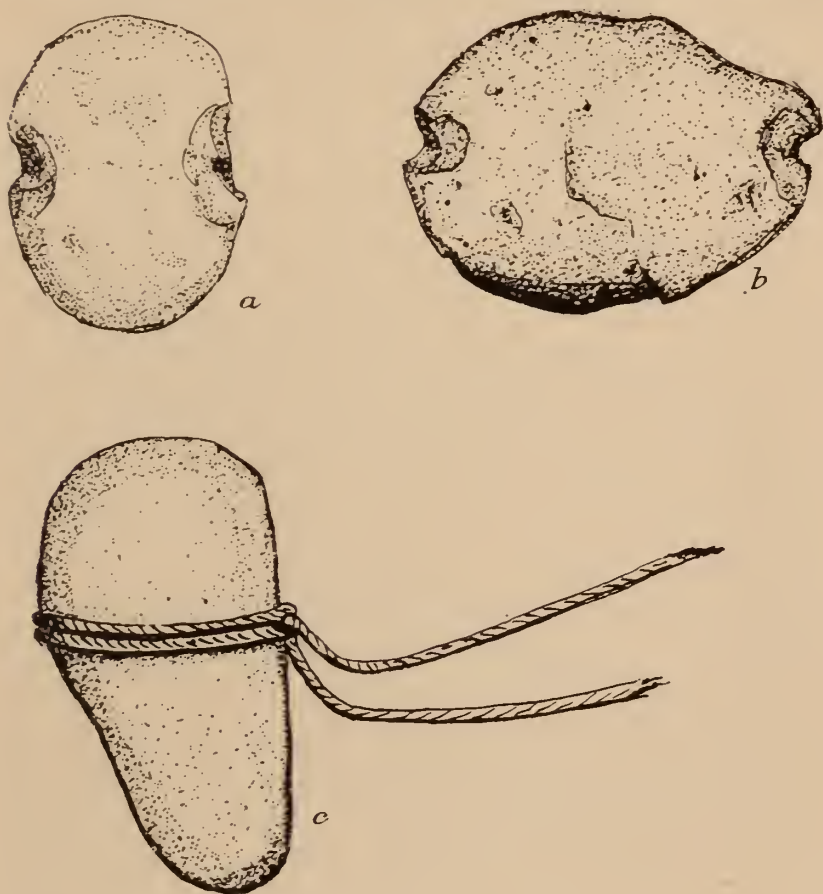


FIG. 4.—Ancient and modern sinkers of soft stone used in hand-line fishing for flounder and tautog. *a*, *b*, From an old village-site. *b*, Modern sinker tied without notches. (16/5651, 5688)

bait. True to tradition, some of the Gay Head men find the lure of the sea irresistible, and we

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find them carrying on a profitable fishing industry. Quite worthy of note is the small battered stone sinker (fig. 4) used in hook-fishing for flounder and *tautog*,¹ the specific use of which has long been a puzzle in Atlantic Coast archeology. These objects, of soft-texture stone, with battered notches on opposite sides, are from 2 to 3 inches long, and are recognized as line-sinkers by the Gay Head fishermen. The weaving of hand-nets with a tongued netting needle, using the becket hitch, is also a current practice.

Evidence, though feeble, of ceramic survival are the small earthenware receptacles (fig. 5) used for matches in some of the homes. Up to about forty years ago, some fired clay vessels and pipes were occasionally made and used by the people. The young women now use the colored clay from the cliffs for modeling small jars and bowls to sell to summer tourists. These are not fired, as firing tends to destroy the natural colors. The process of shaping is to press them into form from a lump of gaudy-colored clay, using a piece of board as a base.

The use of beach grass² as a material for

¹ Williams, op. cit., p. 103: "*Taut-aúog*, sheeps-heads."

² *puká'p'web'*, "beach grass," in the Gay Head dialect. The term *wap'hán'a* is locally used when referring to beach grass which has been braided for rope or for making baskets. It is probably a dialectic form related to *manna-*



a

FIG. 5.—Small earthenware jars.



b

(16/5648, 16/1268)

Height of *a*, $2\frac{1}{8}$ in.

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making cordage was only recently abandoned. According to the testimony of several informants this beach grass roping was employed wherever a stout, durable rope or cord was required; for instance, for boat lines or horse bridles. A unique type of pack-basket was described by Mrs. Foster, a Gay Head woman now 93 years of age. The "back-basket" (as it is locally called) in question was woven of beach grass, and the carrying strap of the same material was woven in fancy openwork patterns. It was owned by an old Indian woman who often carried Mrs. Foster to school in it when she was a child. The only beach-grass basket now in existence, I was informed, is in the possession of Mrs. Vanderhoop, formerly of Gay Head, but now residing in New Bedford, Mass.

Beach grass seems to have been used almost exclusively by the Indians of the island for making baskets and mats, the latter having been used for lodge coverings. Willoughby,¹ in quoting from the accounts of some of the early writers, shows that grasses, reeds, rushes, wild hemp, and maize husks were used extensively by the mainland peoples, during the early part

túbana, mats or hangings, as given by Williams, op. cit., p. 47.

¹ Willoughby, C. C., in *American Anthropologist*, VII, no. 1, Jan.-Mar., 1905, pp. 88-89.

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of the 17th century, for making bags, baskets, mats, and robes. The introduction of splint basketry in that region, for which no definite date has been given, resulted in the abandonment of the materials mentioned with the exception of one recently discovered instance in which straw was used for making baskets. The members of a Wampanoag family named Mitchell, supposedly descendants of both Massasoit and King Philip, and residing on the old reservation near Middleboro, Massachusetts, were engaged in the manufacture of straw baskets until 1875. The straw material was raised by her father, according to the testimony of Mrs. Emma Mitchell Safford, aged 82, now of Ipswich, Massachusetts, the elder of two surviving daughters of the Mitchell family. Mrs. Safford has in her possession a series of miniature woven straw baskets and several baskets of other materials of her own make, a study of which is now in preparation. Splint basketry was not, however, introduced on Martha's Vineyard, and we find that the indigenous beach-grass basket was made and used by the Island peoples until early in the 19th century. Maize-husk mats are remembered by some of the older members of the community at Gay Head, and Mrs. Foster, now 93 years of age, recalls the use of a

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tick filled with husks and used as an "under-bed."

Native pharmacopeia indicates that the indigenous flora was used to a great extent, and we find knowledge of many of the remedies current among the members of the community at Gay Head. Of a list of seventy herb remedies collected, fifty per cent. correspond to those recorded in mainland pharmacopeias.¹ In addition to this number there are a dozen miscellaneous cures in which other agencies are employed. While the medicinal properties of many of the plants were quite generally known, there were, it is said, certain of the old women who were more adept in the art of preparing and administering the medicines. I am most fortunate in being able to quote one, Mrs. Rachel Tauknot Ryan, who spent the greater part of her early life with several such practitioners. Mrs. Ryan's mother and her aunts, Tamson Weeks and Esther Howossowee, were herb-doctors of great renown, both on the islands and on the mainland. The teachings of those women have been handed down to posterity through individuals considered by them worthy of the right to minister to their kindred.

¹ Speck, F. G., *Medicine Practices of the Northeastern Algonquians*, *Proc. 19th Intern. Cong. Americanists*, 1915, Washington, 1917.

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The cures were regarded to be, to a certain extent, secret property. The women went out at odd times to places where desired roots and plants grew, when others would not know of their whereabouts. Mrs. Ryan does the same, but gives as the reason the desire to protect plants from being gathered wastefully. In connection with the preparation of roots and herbs to be used for medicinal purposes, there are certain rules which must be observed in order to preserve the potent properties of the plants and to cause the remedy to effect a cure. The plants must not be gathered during "dog days," but just prior to that period. It is believed that the sun is a great healer and strengthener, therefore plants and roots to be used for medicine should be dried in the sun. When gathering bark, only the inner bark is taken. No metal should be used in the preparation of roots and herbs; they must be pounded or crushed between two stones or beaten in a small wooden mortar made especially for that purpose.

Here, as on the mainland, we note the predominance of the single herb remedies and the absence of magic and ritual. My informant said that Tamson Weeks attributed the cause of disease to the presence of a "*tcipai*"¹ in the

¹ *tcipai*, ghost or spirit, in Gay Head dialect, comparable

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system, and when called in to treat a case, she always assured the victim of complete recovery as soon as it was removed. However, she is known to have resorted to herbal remedies only in expelling the "*tcipai*" from her patients.

A number of the plants are regarded as "cure-alls." Mullein (*Verbascum thapsus*) is one of the most potent of medicines. The leaves are made into a tea which is taken for colds and for sickness in general; dipped in hot milk, it relieves sore throat, and when dried and crushed, the leaves are smoked to relieve asthmatic conditions. Tea made from the leaves of sweet fern (*Myrica asplenifolia*) is also said to be very beneficial as a tonic. When used externally, as a wash, it has a healing effect in diseases of the skin. Boneset (*Eupatorium perfoliatum*) is also regarded as a very important plant. Mrs. Ryan declares that the white elder (*Sambucus canadensis*) is a peculiar bush; it is good for medicine if you know how to use it. The bark or flowers must be used alone and never combined with other plants. The inner bark is made into a

with the Natick term *chippe*, "it is separate," or meaning "apart." The term "*tcipai*" was translated by some of the missionaries as meaning "devil" or "evil spirit." At the present time it is used when referring to the "evil one," at Gay Head and also at Mohegan. See Trumbull, op. cit., pp. 22-24.

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tea, which, if the bark is scraped upward, acts as a physic; if scraped downward, it has the effect of an emetic. Elder-blow tea is given to infants for colic.

Poultices seem to have been widely used, and according to my informant are now frequently resorted to as a means of "drawing out the anguish from sores and bruises." Also the leaves of certain plants, wilted and applied to any part of the body, will alleviate pain. The following examples are typical: Plantain (*Plantago major*). "The rough side will draw out the anguish and the smooth side will heal." This also applies to the leaf of the copper plant (*Pyrola rotundifolia*). Thoroughwort (*Eupatorium perfoliatum*) leaves and cornmeal are pounded together and applied as a poultice. For body pains the following were used: Mullein (*Verbascum thapsus*), skunk cabbage (*Symplocarpus fœtidus*), nightshade (*Solanum nigrum*), burdock (*Arctium minus*), and wild grape (*Vitis labrusca*).

An eel-skin worn around the waist will cure cramps and rheumatism.

Skunk-oil or goose-oil, obtained by melting the fat, is most effective when applied to the chest and head to relieve congestion.

The marrow from a hog's jaw-bone is very "drawing" and is applied to sores and boils.

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One of the ancient remedies for weak kidneys, and to cure bed-wetting in the case of a child, was to catch a white-footed mouse,¹ clean and roast it, and feed it to the patient.

A child born with a caul, or "veil," is believed to have been endowed with supernatural power. The caul should be preserved in liquor to enable the child to develop his gift. Should it be destroyed, the child will be timid.

The seventh son of a seventh son is said to have great healing power. A local man named Peters could heal by laying his hands on a person's body and rubbing.

The number of "knots" in the umbilical cord of the first-born indicates the number of children the mother will bear.

The most engrossing and fruitful part of my research at Gay Head was in the field of folklore. A culture-hero cycle of twenty-eight episodes and a series of eight tales pertaining to a female deity were collected; also animal, witchcraft, and pirate stories; love "projects," and reptile and weather lore. Both young and old believe, to a certain degree, in the mythological beings

¹ Martha's Vineyard Island white-footed mouse (*Peromyscus leucopus fusus*, Bangs), found only on the island of Martha's Vineyard, and said to be slightly larger than the species found on the neighboring islands and on the mainland.

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Moshop¹ and Squant,² and until a fairly recent date there were many who believed implicitly in witchcraft. The tales of pirates and of buried treasure correspond to those told by other tribes in the Atlantic Coast region, and in former times the Indians were known to have spent a great deal of time in digging for "gold."

Two versions of the hero transformer cycle were recorded; the original form dealing with the gigantic power of Moshop and the important events in his life, while in the modern version, the miraculous deeds performed are attributed to the power of the malevolent spirit, the Devil.

Moshop was a giant who had a single eye in the middle of his forehead. He came to the island from somewhere on the mainland. Finding it uninhabited, he sought shelter in a cave on the high cliffs not far from the site of the present Gay Head lighthouse. There he lived with his wife, who also had only one eye. The couple had several children. Moshop had a large fireplace near his den, and he pulled up great trees for fuel. This accounts for the

¹*Mácap*, "stout (strong) man" in the Gay Head dialect.

²*Squant* is probably a dialectic form of *squàuanit*, "woman's God," as translated by Williams, op. cit., p. 110. Trumbull, op. cit., p. 268, offers the translation *squa* = woman, *anit* = spirit, "woman's God."

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absence of trees in that locality, and also for the supposed volcanic remains upon which geologists have commented from time to time. Eighteen years ago, "smoke was seen issuing from the cliffs and scientists pronounced it to be of volcanic origin, saying that the island was in danger of sinking;" but sage Indian inhabitants assured them that it was "only the smoke from Moshop's fireplace."

Moshop was fond of blasted whale meat and would eat a whole whale at a meal. Standing near the entrance of his den, he could reach out over the cliffs, pick up a whale that had been washed ashore, and swing it over to his fire, which was burning continually. The blood and grease from the whales stained the cliffs. Moshop taught the people how to build their lodges; how to till the soil and to catch the whale and smaller fish that lived in the sea. He placed false signals and caused many shipwrecks. He sent his great canoe out, manned by slaves, to capture the crews of the ill-fated ships and to bring the cargoes ashore. Thus he obtained goods of various sorts for himself and his subjects. Moshop attempted to build a bridge from Gay Head to Cuttyhunk by placing huge boulders in the sea, but before he had accomplished his task, a crab caught him

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by the heel and he was obliged to stop work. This made the giant so angry that he threw the crab toward the Nantucket shoals; threw several of the boulders far out to sea and broke off a portion of Gay Head which he cast into the sea, thus forming No Man's Land. A pair of lovers, whose parents objected to their marriage, went to Moshop for aid. He sat down to smoke, and as he emptied the ashes from his great pipe into the sea, there arose a cloud of smoke, and as it cleared away the lovers beheld a beautiful island. There they dwelt on the island now known as Nantucket.

Moshop sometimes treated his family cruelly. One day he sent his children out to play on the beach. Cutting a deep channel across the beach with his big toe-nail, the water rushed in and the children were in danger of drowning, so he transformed them into porpoises. This act caused the mother to mourn, and she later jumped off the cliff. When the wind howls and the surf beats along the south shore, the weird sounds produced are reminders of the fate of Moshop's family.

Finally, Moshop was lured along the south shore by Squant, to her abode on the Wasquabsque cliffs. They quarreled continually and at last the great and powerful giant was

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slain by the wily Squant. These domestic differences were said to be the cause of climatic disturbances in that region. Even now, when unfamiliar sounds are heard coming from that direction, the Indians say that a storm is brewing. The smoke from Moshop's pipe causes the dense fogs so frequently encountered by craft operating off Cape Cod and in Vineyard sound. My informants were even careful not to talk too freely about Moshop at one time, lest he should appear to them.

Squant, they say, is still alive and frequents the beaches along the south shore. She has square eyes, and long hair which hangs down to the ground, covering her body and concealing her deformity. It appears that originally she was considered to be a supernatural being to whom they prayed for spiritual and material aid. The later conception, as expressed in current tales and by a number of writers, is that of a witch who carries off children and bewitches men.¹ Squant was also known on the mainland,

¹ I am indebted to Mrs. Rachel Ryan for the Squant tales, both ancient and modern; also to Mrs. Mary Cooper, a Mashpee woman, now residing at Gay Head. Much of interest was gleaned from the articles written by Mrs. Mary A. C. Vanderhoop, dealing with Gay Head history and traditions, which were so generously lent by her daughter, Mrs. Nanette Madison, of New Bedford, Mass.

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and is said to have lived on Cape Cod, in the vicinity of Barnstable.¹

There are stories which tell of the influence of the much-dreaded "black art" in the lives of certain individuals. One woman could trans-



FIG. 6.—Typical scene on the beach during the lobstering season at Gay Head.

form herself into a bear at will; another took the form of a bird or a white feather when she wished to pry into the affairs of others; and some simply annoyed the members of the community

¹ Informants: Mrs. Mary Cooper of Gay Head and Mrs. Rhoda Sturgis (age 98) of Mashpee.

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by their presence and harmless pranks. A few were known to have employed roots in their malevolent practices.

Reminiscent of the Colonial period is the retention of the ox-team (fig. 6), which is seen along the beach especially during the lobstering season.

I have intentionally avoided dealing here with the involved question of blood-mixture among the Wampanoag at Gay Head, a subject to be approached only by a specialist in anthropometry. Most of the blending occurred before 1860, during the period of intense activity in the whaling industry which claimed the careers of approximately three-fourths of the able-bodied men of the tribes from Cape Cod to Long Island.¹ With the return of the whaling vessels came the "foreigners" to marry and settle in the Indian communities. Despite the alien strain which is present in these Wampanoag descendants, they may still be regarded as Indians, inhabiting the sacred territory of their ancestors and living as nearly as possible in accord with their teachings.

¹ Harrington, M. R., *The Shinnecock, Anthropological Papers, American Museum of Natural History*, N. Y., 1918. Norton, op. cit., p. 22.

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AN ALGONKIAN BAND AT LAC BARRIÈRE, PROVINCE OF QUEBEC

FREDERICK JOHNSON

LAC BARRIÈRE, situated about one hundred and forty miles north of Maniwaki, Province of Quebec, is the summer rendezvous of about twenty-five families of Indians. This region, it is worth noting, presents an interesting development in the series of stages which the north country, within recent years, has been undergoing. It is an area hitherto accessible only by the usual media of "bush" travel, that is to say by sleigh and dog-team in the winter or by canoe in the summer. This condition remained until the acquisition of control by the Canadian International Power Company over this immense area, which has now become accessible with the permission of the powerful organization and indeed with its modes of transportation in the form of motor car and tractor. The absolute dominion of a financial corporation has resulted in producing conditions that have never been paralleled in the prior history of the north. While the slowness and labor of "bush" travel

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have been reduced, its expense and hindrances to the entrance of an outsider have been increased to the point where one, as I found it myself, is entirely dependent on the good-will and coöperation of the officers of the company for the accomplishment of a trip of reconnaissance and research among the native inhabitants. And I take occasion to express my gratitude for the many kindnesses extended me in my endeavor to carry out the purpose of preliminary study. The "bush" road, open but two or three months of the year to motor trucks, the costliness of the trip overland, the riding twenty-two hours during two days to go seventy miles, impressed me greatly with the significance of the changes now being brought about by the commercialization of the wilderness, to such an extent, indeed, that I am urged to relate some of the details. Though having little bearing, at present, on the native Indians, the rehearsal of the incidents of travel involved contribute to the completeness of the environmental picture in the background of which the unhappy natives occupy a place.

I left Maniwaki on a six-wheel truck at six o'clock one morning in September, 1928, and slept at night at a place called La Croix Springs. Leaving there the next morning at six, I arrived

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at the "Half Way" at three o'clock in the afternoon. The Half Way is as far as trucks can go. This part of the journey is most disagreeable, because of the condition of the road, which is still under construction. As yet there are only a few miles which have been improved; the rest of the way leads one around trees, up and down ungraded hills, through mud-holes, across corduroy roads sometimes a mile or more long, and over shaking bridges.

From the Half Way one must walk about fifteen miles along a road worse than the one I have mentioned; it is too rough for trucks and tractors in summer. Supplies are transported by horse and wagon to Bark Lake Depot, at the end of the road; thence one goes to the Hudson's Bay post on Lac Barrière by canoe, provided it is possible to convince someone that he should take you there. But the journey was finally accomplished and a week spent among the Lac Barrière Band. During this time it was possible to make some observations which may prove to be of value to the student of the Northeast.

The band is bordered on the west and north by the Grand Lake Victoria Band, on the east by the Têtes de Boule, and on the south by the River Desert Algonquin. It would seem that the Lac Barrière Band are related more closely

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to the Grand Lake Victoria people than to their other neighbors. Their own testimony in the matter is quite positive, as they offer proofs such as family relationships, linguistic similarities, and the fact that, in a few cases, hunting territories are surrounded by hunting territories belonging to families which have their summer headquarters at Grand Lake Victoria. Dr. D. S. Davidson, working among the Grand Lake Victoria Indians, also found that the Lac Barrière Band was considered to be closely related to the Grand Lake Victoria Band.¹

The people at Lac Barrière call themselves *m̄stc̄k̄šná-beknicnábe*, "Gate in the Stone Fence People," referring to the rather high rocky bank on each side of the Bark Lake entrance to Lac Barrière. The Grand Lake Victoria people are known as *kitciságinicnábe*, "Big Outlet People," and the River Desert Algonquin are called *ke-taganzíbiwinini*, "Fawn River People." The Lac Barrière Band is a separate political entity from the Grand Lake group, but its organization seems to be similar. A chief is the nominal head of the band, but owing to the nomadic life of these people his authority is

¹ D. S. Davidson, The Family Hunting Territories of the Grand Lake Victoria Indians, *Atti del XXII Congresso Internaz. degli Americanisti*, Rome, Sept. 1926.

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limited to the period when they are gathered on the shore of the lake for the summer. The present chief of the Lac Barrière Band is David Məkəkus.

As is common throughout the whole of this northeastern area, the family, including the older generation and adopted orphans, with the father at the head, is the basic unit of social organization. These families spend about nine months of the year in moving about in their inherited hunting territories. They depend principally on the moose for their food supply; however, the furs which they get are traded at the Hudson's Bay post, giving them an income which enables them to buy a considerable variety of European articles.

The material culture is composed of approximately the same elements as are found among other nomadic Indian hunters of the North. One is impressed by the comparative primitiveness of this culture, which seems to have changed but little in its fundamentals, in spite of the long contact with civilization. The only modifications due to European influence are guns, steel traps, canvas tents, summer clothing, etc., which have superseded the bow and arrow, snares and deadfalls, the birch-bark or skin wigwam, and moose-hide clothing of former times. Birch-

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bark canoes are still made and used generally by these people; but a few canvas canoes fitted with outboard motors are now owned by them, so that one may forecast that within a short time only a few birch-bark canoes will be made. The canoes of birch-bark are fashioned with the vertical stem and graceful lines of the Algonquin canoes.

The Indians take into the bush with them a quantity of European foods purchased from the Hudson's Bay post; but since these are limited by the carrying capacity of the family, the supply is soon exhausted and it is necessary to depend on the meat diet of ancient times. Agriculture, according to tradition, was not known to these people until a few years ago, when, under pressure of the Government, a few of them began to raise potatoes and a little corn. Maple sugar (*sis'bákwut*) is made in the spring by practically every family. Because of the scarcity of the sugar-maple (*Acer saccharinum*), the sap of the birch tree is mixed with the maple sap; but the resultant product is not as sweet as the pure maple product; indeed it is decidedly bitter.

The finding of a potsherd with incised decoration on the shore of Lake Kakabonga suggests that pottery was used in aboriginal times. This

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may have been a part of an article of trade, or perchance it belonged to one of the marauding



FIG. 7.—Birch-bark "pack-box" from Lac Barrière. Height, $14\frac{1}{2}$ in. (16/5565). Note the reënforcement sewn to the inside of the box at the place where the tump-line is attached, also the possible attempt at decoration on the end of the box.

bands of Iroquois which made frequent incursions into this area. I very much doubt that

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pottery was made by the ancestors of the present Lac Barrière people. Birch-bark containers were made for many purposes, the industry



FIG. 8.—Birch-bark receptacle with cover, from Lac Barrière. Height, 9 in. (16/5564)

surviving to the present. Eight containers made of bark gathered during the winter and early

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spring and seeming to be representative of the birch-bark industry of this band, were obtained. These are rectangular, with either a round or an oval opening, some of them having covers (figs. 7, 8). Etched decorations on these receptacles are lacking, with the exception of one box which is ornamented by scratching away the inner layer of bark in a band about half an inch wide along the sewing at the ends of the box (fig. 7). The technique of decorating birch-bark articles with etched designs is known to these people, but since this is done only on demand, I believe the practice, rather than being indigenous, may be traced to contact with some outside group, possibly the River Desert Algonquin, who are prone to decorate most of their birch-bark work.

The cradle-boards made by the people at Lac Barrière are of the northern type (fig. 9). The hoop near the head of the board is bent in a number of curves, thereby becoming a decorative feature, and the foot-board is attached to the back of the object at some distance from the edge. This type is found among the Têtes de Boule, the Grand Lake Victoria people, and many of the Cree groups. The cradle-boards made by the Algonquin are usually cruder, the head-hoops are semicircular, and the foot-



FIG. 9.—Cradle-board from Lac Barrière. Length, $30\frac{1}{2}$ in. (16/5582)

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board is attached flush with the edge of the back.

Moccasins are made in two types, those with the rounded vamp, said to be the older type, and a "deer-nose" type which has come into vogue more recently. Those without ankle flaps, used principally in summer, may be decorated with a line of embroidery around the edge of the vamp, and with a piece of colored braid around the edge of the moccasin. The winter moccasins are made with flaps and are rarely decorated. Floral decoration in beadwork or embroidery is very rare, there being only one woman at present who does work of this kind. The husband of this woman, by the way, though an accepted member of the Lac Barrière Band, is said to have been born in New Brunswick. Perhaps his influence is responsible for his wife's work.

A peculiar type of net needle is made and used by this group. As may be seen in fig. 10, the needle lacks the central tooth which ordinarily occurs in net needles from other bands. The net twine is simply wrapped lengthwise around the "body" of the needle. The technique of net-making does not differ from that employed by other groups in this general area.

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The dialect spoken by the people at Lac Barrière is characterized by the *n* occurring in the same position in which it is found in Algonquin and Ojibwa, but just how close this dialect is to those languages I cannot say definitely. We may venture the prediction that, when text material has been collected from the Barrière Band and the surrounding peoples, it will be possible to differentiate between the dialects of the former and those of its neighbors.



FIG. 10.—
Net needle.
Length, $8\frac{7}{16}$
in. (16/5574)

The Lac Barrière Band occupies a significant position in its relationship to its neighbors, though we are still in the dark in regard to its positive classification. Being, as it seems to be, a closely related branch of the Grand Lake Victoria Band, it comes more or less in contact with Cree peoples to the north and west, with the Têtes de Boule on the east, and with the Algonquin on the south and southwest. The culture of the Lac Barrière Band seems to have almost exclusively characteristics which are distinctly northern. As a whole the material

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culture is characterized by its relative crudeness, its lack of decorative features, and by the fact that manufactured articles are limited to necessary utilitarian things. From the contacts which these people have had with other Algonquin, and also, in olden times, with Iroquois war-parties, one would expect to find traits, such as splint basketry, incorporated in their present-day culture; but such does not seem to be the case. The only exception to this may be the maple-sugar industry; but since the distribution of this activity has not been fully studied, it is not possible to make any definite statement concerning its occurrence at Lac Barrière.

THE STOCKBRIDGE CONVERSION

RUTH GAINES

IN Wisconsin, on the vanishing forest frontier, live some five hundred Stockbridge Indians, descendants of the tribes that Hendrick Hudson saw on the banks of the river known to them as Muhheconnew, "the waters that are never still." In the words of John W. Quinney, who himself led them just a hundred years ago from their

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home to their present location: "The tribe, to which your speaker belongs, and of which there were many bands, occupied and possessed the country from the seashore, at Manhattan, to Lake Champlain . . . Housatonic River Indians, Mohegans, Manhattas, were all names of bands in different localities, but bound together, as one family, by blood, marriage and descent. . . . Where are the twenty-five thousand in number, and the four thousand warriors, who constituted the power and population of the great Muh-he-con-new Nation in 1604?" They live today for the most part in shacks and chinked log cabins on untilled acres dotted with the stumps of the forest which in the days of their strength constituted their ample inheritance.

Two hundred years ago began the interlude in their history which fastened upon them the civilization of the white man and the name of Stockbridge in place of their own.

"East of Stockbridge there is a wilderness of about forty miles extent, which reaches to the English settlements upon Connecticut River . . . West is a wood of about twenty miles extent, reaching to the Dutch settlements in New York Government; and North lies that great and terrible wilderness of several hundred

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miles extent, which reaches to Canada.” Thus, in 1753, wrote the Reverend Samuel Hopkins, in his pious and ingenious plea entitled “Historical Memoir, relating to the Housatunnuk Indians; or, An account of the Methods used, and Pains taken, for the Propagation of the Gospel among that Heathenish Tribe, and the Success thereof, under the Ministry of the late Reverend Mr. Sergeant: together with the character of that eminently worthy Missionary; and an Address to the People of this Country, representing the very great Importance of attaching the Indians to their Interest, not only by treating them justly and kindly, but by using proper endeavours to settle Christianity among them.”

Of the inhabitants of this region, Sergeant himself wrote in 1747: “It is now a little more than eleven years since I was first settled in this part of the country . . . When I came . . . first they [the Indians] were much dispersed, four or five families in a place, and often moving from place to place. They are now gathered together . . . Instead of their bark hutts they own seventeen English houses.” Then, there were eight or ten families; “we now reckon near fifty, besides old people and transient young persons.”

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John Sergeant's interest in these remnants of the Mahicans was single to his purpose to convert them. The interest of the Commonwealth of Massachusetts, which called him to this ministry, was with an eye to building a defence on its western frontiers against the Indian allies of the French, whose forays down the valleys of the Hudson and the Connecticut had accompanied every clash between England and France. In 1735 Governor Belcher, who had been informed that the Housatonics lived "remote from one another" and were "not accommodated with lands sufficient for their sustenance," laid their case before the General Court, with the result that the tribe was offered a township six miles square, called the Great Meadow, above Mount Wnuhktukoop, later to become famous as Stockbridge. It was John Sergeant who persuaded his charges of the honest intentions of the Government, so that they signed away their rights to an extensive domain and acceded to the proposed arrangement in 1736.

The cornerstone of Sergeant's policy is best expressed in his own words in his "Letter to Dr. Colman,"¹ proposing "to take such a Method in the Education of our Indian Children,

¹ See page 125 of the present issue of *Indian Notes*.

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as shall in the most effectual Manner change their Whole Habit of thinking and acting . . . to *root out* their vicious Habits, and to change their whole Way of Living, . . . a Design generous in its Intention, and calculated for the common Good of a *very miserable and degenerate Part of our Race.*"

Fresh from Yale College, this young and magnetic teacher began at once to gather his dusky pupils about him. He had a devoted assistant and comrade in Timothy Woodbridge, and the earnest support not only of the Governor and the Commissioners of Indian Affairs (among whom were his lifelong friends Reverend Samuel Hopkins and Reverend Benjamin Colman), but of influential persons in England. The most notable of these was the Reverend Isaac Hollis, a Baptist minister of London. His uncle, Thomas Hollis, Esquire, was the founder of the Chair of Divinity at Harvard College, of which college Dr. Colman was a graduate, and in 1724 President-elect. As a member of the Indian Commission, Dr. Colman was also an agent of the London Society for the Propagation of the Gospel in New-England. Thus it was natural that Mr. Hollis, looking abroad for missionary investments, should place funds at the disposal of his friend Dr. Colman for the extension of

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Mr. Sergeant's project. He was most desirous of establishing a boarding school.

In 1743, when Mr. Sergeant wrote Dr. Colman, it was hoped that Mr. Hollis' benefaction, intended for the support of some twenty Indian boys in this school, might be added to by public subscription. The "Letter," and Dr. Colman's commendatory reply, were therefore struck off and distributed.

This letter was presented to H. R. H. Frederick,¹ Prince of Wales, by one Captain Thomas Coram, shipbuilder and merchant captain, who had resided in Boston sixteen years, but who is best known as the founder of the London Foundling Asylum. His prefatory remarks read:

That in the reign of King William and Queen Anne your petitioner transacted affairs of Commerce in His Majesty's Plantations in North America, where he resided many years and constantly endeavoured to promote the honour of the Crown and the good of the Publick; some of which Endeavours were crowned with success, to the lasting benefit of this Kingdom.

That during his residence in these parts he observ'd with attention that many advantages that might and ought to have been long since secured there, greatly for the honour of the Crown and the benefit of His Majesty's Kingdom, have hitherto been grossly obstructed or neglected; particularly that of gaining over the many tribes of the heathen Indian natives, in the vast wilderness behind the British settlements in New England, to the

¹ Father of George III.

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interest of the British nation and to the knowledge and love of Christianity; who, if well treated and properly instructed by fit persons residing continually among them, would be effectually attacht to the British interest in all future times, and prove of vast service to the Crown, especially in time of war with France, whose Missionaries constantly reside among their neighboring tribes of Indians near the French settlements in Canada, and, instructing them in the French interest, render them very useful to the French in their wars and as injurious to the British Subjects in the said Plantations.

That Mr. John Sergeant, a gentleman of great Probity, Piety and Learning, settled at Housatunnuk, one of the furthestmost out parts of the British habitations in New England, on the borders of said wilderness, being deeply touched with compassion for the miserable state of ignorance and heathenism of these many tribes of poor Indians, and duly sensible of the truth of the premises, has formed an Excellent Scheme for the education of a number of those Indian children in such a manner as may by degrees raise them into the condition of a civil and industrious people, and introduce the English language among them instead of their own barbarous jargon, and instruct them in the principles of religion and Vertue; and will himself and family constantly reside among them and apply his time and best endeavours for the most effectual carrying the same into execution—whereby, in the course of years, a way may by God's blessing, be opened for the propagation of Christianity to the remotest of their tribes.

The response to this appeal was substantial. The Prince of Wales and his brother, the Duke of Cumberland, headed a subscription list with donations of twenty guineas each, and the Prince's Chaplain, Dr. Francis Ayscouth, added a noble Bible inscribed in his own hand:

To the use of the Congregation of Indians, at or near

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Housatonic, in a vast wilderness, part of New England; who are, at present, under the voluntary Care, and Instruction, of the Learned and Religious Mr. John Sergeant, and is to remain to the use of the Successors of those Indians from generation to generation; as a testimony of the said Doctor's Great Regard for the Salvation of their souls—and is over and above all other Benefits, which he most cheerfully obtained for the encouragement of said Mr. Sergeant, and in favour of the said Indians,

At the Request of their hearty Friend and Well Wisher,

Thomas Coram

London, the 31st day of December, 1745.

The foundation so auspiciously laid, Mr. Sergeant was destined to relinquish uncompleted at his early death in 1749. The indifference of the Colony (which may have hinged somewhat on the removal of Governor Belcher from Massachusetts to New Jersey), the breaking out of another French war, and the remoteness of his situation, were all against him. In poverty and hardship, he supervised the building of the schoolhouse on the land the Indians themselves had given. The following year he died.

But although the school of his dreams had no building, the teaching of the Indians had suffered no interruption in the fifteen years of his ministry; and the results of it were as far-reaching in their benefits to the colonists as Governor Belcher and Dr. Hopkins and Captain Coram had foreseen.

From Westchester and the banks of the

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Hudson, from Montauk Point and the shores and upland valleys of Connecticut, the "praying Indians" gathered at Stockbridge. Mahican, Tunxis, Mohegan, Narragansett, Niantic, even Pequot and Oneida, forgot their feuds to unite their scattered bands under the protection of the Commonwealth. David Brainerd, Jonathan Edwards, and the sons of Edwards and Sergeant became missionaries to the Stockbridges. Samuel Kirkland and Samson Occom united in spreading the civilizing influence which radiated from the Housatonic.

In 1750 a large deputation of Mohawk, among them King Hendrick, came to reside at Stockbridge for a time, putting their children in the "Hollis school." Who shall say that that period of contact did not cement more firmly the friendship of that great chief for the English? He fell fighting for them in the pivotal battle of Lake George in 1755.

In the same war nearly every fighting man in Stockbridge bore arms. In the war of the Revolution, the story was repeated. At Lexington, tribal tradition says, a Stockbridge fell; at Bennington they stood with Stark to cut off the communications of Burgoyne; at White Plains Captain Nimham and seventeen of his warriors gave their lives; Captain Hendrick Apaumet,

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pupil of John Sergeant, Jr., and reputed nephew of the Mohawk chief, served with thirty young warriors directly under General Washington. In the war of 1812, in the Civil War, and in the Great War the Stockbridge Indians have fought with us.

As John W. Quinney puts it in his memorial to the Congress of the United States in 1852, reciting his efforts of a lifetime to secure justice for his people: "I am a true Native American, descended from one of those characters whose memory every true American reveres. My grand-father, David Nau-nai-nuk-nuk, was a warrior, and he assisted your fathers in their struggle for liberty." None have a clearer claim to be Descendants of the Colonial Wars and Sons and Daughters of the American Revolution than the Stockbridge Indians.

What has been their reward? Their tribe again and again depleted, their lands encroached on, they themselves joining the long westward march of their kindred. A memorial presented to "The Most Hon¹ General Assembly of the State of Connecticut" in 1786 by their near relatives the Mohegans expresses a universal wrong:

Your most Steady Close and True Friend, the Tribe of Mohegan and the Tribe of Nahantick sendeth greeting.

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Sincere Friends and Brethren may talk freely together without offence; Such we Conclude the English of Connecticut and the Mohegans, and Nahanticks are,—

Your Excellencies may well remember, that we sent a Memorial to the General Assembly, held at New-Haven in the year 1784; Requesting, not a Privilledge, which we never had before, But a protection in our Natural Privilledges which we and our forefathers ever had, given to them freely from the King of Heaven; and have had, undisturbed enjoyment of them, till very lately.—When we received an Answer or grant to our Petition, we were all amazed, and astonished beyond measure. What? only half a Sein allowed to Monooyankegunnewucke, from the best Friends, and to the best Friends. We are ready to Conclude, that the meaning must be, that in time to come, we must not have only one Dish one Spoon for two Tribes, and we must have Taxes layd upon us also, etc, etc. Whilst the King of England had Authority over here: they order no such thing upon us.—Alas where are we.—If we were Slaves under cruel Tyrants, we must submit to anything, if we were Captives, we must be silent; if we were Strangers, we must be contented and always trust; if we had forfeited our Privilledges at Your Hands by any breach of our agreements, we should have nothing to say for ourselves.

Whenever we went to War against Your and our Enemies, we always went Cheerfully and willing to live and Die with you, and one Bowe a broken Arrow and one Hatchet would not do for two Tribes,—and when we returned Home, we use to go where we like best, to hunt, to fowle, to fish, to catch Crabs, to dig Clams, and to pick Oisters, to make Hutts, to get Wood for Fire, to cut Trees for Connoes, for Brooms, for Baskets, for Ladles, and there was none to forbid or hinder us. These we took to be our undoubted Natural Privilledges;—But now we are almost all Dead, we are forbid and hindered by some People of using, of the little remaining Privilledges; is this Right and good Treatment. Our, and your fathers did not use to treat one another in this manner. What will the various Tribes of Indians of the boundless Continent Say, when they hear of this Treatment.—Will they not with one Voice Laugh at us aloud, and cry out Mmauh,

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mmauh, these are the great and good Friends that Mohegans ever Gloried and Boasted of—

Certainly we cannot hurt the Public, by Fishing, for we never had more than two seins in Mohegan . . . And we fish but very little in the Season.

We Conclude that Yr. Excellencies must have misunderstood, or mistook our Request.¹

Alas for the “Natural Priviledges” of the Indian, that environment of forest resources on which his civilization was based, of forest freedom which our civilization has destroyed! Sergeant in his plan of education for these sons of the forest further says: “I design the Discipline to be used with them shall be as strict as those will bear, who know *nothing like Government* among themselves, and have an Aversion to every Thing that *restrains* their Liberty.”

Sixty years later, Robert Sutcliff, a Friend, visited the Stockbridges in New Stockbridge, New York. He records:

11th Month 22d. I visited the Indian schoolmaster and his school, and was presented with a few specimens of writing. Here I met with a little poem on an Indian boy, who was sent to Hartford College for his education, which I thought worth copying, it being founded on fact. It is as follows:

From Susquehanna's farthest springs,
Where savage tribes pursue their game,
His blanket ty'd with yellow strings,
An Indian of the forest came.

¹ Manuscript in possession of the Museum.

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From council grave the fathers rose,
Viewing the hopeful youth with joy:
To Hartford's Hall, o'r wastes of snows,
They sent their tawny-coloured boy.

Awhile he wrote, awhile he read,
Awhile he learned the grammar rules;
An Indian savage, so well bred,
Much credit promised to the schools.

Some said in law he would excel;
And some in physic thought he'd shine;
Others, who knew him passing well,
Hop'd he might prove a sage divine:

But those of more discerning eye,
Could then far other prospects show,
As oft he threw his Virgil by,
To wander with his dearer bow.

The tedious hour of study spent,
The drowsy lecture haply done,
He to the woods a hunting went;
But sighed to see the setting sun.

The shady bank, the murm'ring stream,
The woody wilds, his heart possessed;
The dewy lawn, his morning dream,
In fancy's gayest colours dress'd.

"And why," he cry'd "did I forsake
My native woods, for gloomy walls;
The silver stream, the limpid lake;
For these dull books and college halls?

"A little could my wants supply;
Can wealth and honour give me more?
Or will my father's God deny
The humble treat He gave before?

"Where Nature's ancient forests grow,
The flowering laurel never fades;
There is my heart; and I must go,
And die amidst my native shades."

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He spoke, and to the western springs,
Stripped of his gown, his way he bent:
His blanket tied with yellow strings,
This native of the forest went.

Returning to his native plain,
The Indians welcomed him with joy;
The Council took him home again,
And blessed their tawny-coloured boy.¹

"It is remarkable," comments Sutcliff, "that an Indian boy or girl is rarely found willing to change native habits, for those of towns or cities."

AN EXTREME CASE OF ARTHRITIS DEFORMANS IN A SKELETON FROM SAN NICOLAS ISLAND, CALI- FORNIA

BRUNO OETTEKING

AMONG the skeletal material in the Museum from San Nicolas island, California, there is a torso of a trunk skeleton, apparently male and of mature age, which represents a case of

¹ Written by Philip Freneau, "Poet of the Revolution," and first published in 1786. Hoffman, who put in metrical form Schoolcraft's Indian songs, considered this one of Freneau's best efforts.

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arthritis deformans excessively developed to the point of extreme rarity in pathology.

Our specimen comprises the following parts unified by diffuse osseous growth: thoracic vertebræ VII–XII; lumbar vertebræ I–V; sacrum; the adhering ribs VII–XII, the first of which (VII) is reduced by breakage to a splinter of about 5 cm. in length; and finally the left pelvic bone without its pubic part. The straight length of the torso, measured midventral-



FIG. 11.—Ventral view of the arthritic torso. (Phys. Anthr. cat. 900)

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FIG. 12.—Dorsal view of the arthritic torso. (Phys. Anthr. cat. 900)

ly, attains 43 cm.

The loci of arthritic degeneration are, as the term implies, the joints. In the intervertebral joints, which are particularly affected, the fibrocartilages (ligamenta intervertebralia) are so extraordinarily enlarged in ossification that they form voluminous bolsters entirely around the adjacent body edges of the vertebræ, especially in

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the lumbar region. It appears, however, that the pulposus nuclei of the intervertebral fibrocartilages had remained free from ossification, so that after death these organic parts decayed, leaving intervertebral spaces in their places, as may be observed through the intervertebral foramina and through the fissures on the left side between thoracic vertebræ VII, VIII, and IX, and between thoracic vertebra XII and lumbar vertebra I. The fissures are clearly shown in fig. 11. The ossified ligamentum longitudinale anterius can likewise easily be identified there, extending midventrally between the osseous bolsters into which the intervertebral fibrocartilages have degenerated. Still more substantially ossified is the joint between the last lumbar and the first sacral vertebra, which in fact does not leave the slightest indication of demarcation between the vertebral bodies which here and in the corresponding places run transversely midway through the aforementioned bolsters, as shown by the broken lines in fig. 11.

Solidly merged in each case also are the articular processes of all the adjacent vertebræ, while the spinous processes are free from osteophytic degeneration and fusion, except those of the last lumbar and first sacral vertebræ, which are completely fused, including the intermittent

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spaces between the arches of the former and the edges of the entrance into the sacral canal. The latter is laid open along its full extension, as shown in fig. 12, causing a complete longitudinal gap whose edge-to-edge width attains 10-17 mm. This condition of rhachischisis sacralis prevailed apparently during life, since the edges of the gap are smooth, showing no sharpness from breakage in the skeletal state.

The ribs (VII-XII) are likewise completely fused with their vertebral articulations, both in the vertebral bodies and in the transverse processes. Finally, the left hip bone through the greater extent of the sacroiliac articulation, is fused with the sacrum; in the lower part, however, the articulating edges are separated by a very narrow fissure having the appearance of an extended rift in the diffuse osseous growth.

This is the most extreme case of arthritis deformans known to the writer.

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INDIAN REMAINS IN NORTHERN VERMONT

REGINALD PELHAM BOLTON

SOME large collections of local aboriginal artifacts in the northern part of Vermont are evidence that the region was extensively occupied by Indians in prehistoric and in historic times. Comparison of the localities in which these objects were discovered indicates that the region formed a desirable place of habitation in spite of its somewhat severe winter climatic conditions, for the aboriginal stations were situated at numerous places along the shore and on the islands of Lake Champlain, and were scattered for many miles along the banks of Missisquoi bay and river, the Winooski river, Lamoille river, and Otter creek.

The largest and most important collection is that of Mr. L. B. Truax, of St. Albans, the result of long-continued and intelligent exploration in the Missisquoi region; while that of Mr. Ira Manley, and the Halbert collection in the University of Vermont at Burlington, represent native life in the valleys of the Winooski and Lamoille rivers; that of the late B. O. Wales, of Weybridge, is typical of the native

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settlements on Otter creek, and a collection made by Mr. John Bruley, of North Hero, contains specimens from the shores and the islands in the northern part of Lake Champlain.

There is historical record of disputed native ownership over the lands and waters of north-western Vermont, that desirable hunting territory being claimed by the Iroquois, alternately occupied before and during the historical period by them and an Algonkian tribe whose affiliation with the French explorer Champlain led to the combined attack upon the Iroquois in the vicinity of Ticonderoga in 1609. The evidence of artifacts, particularly the discoveries of Truax, confirm the existence upon this territory of Iroquois owners, or of a people having similarly characteristic implements and pottery.

It is quite probable that the dispute was active at the time of Champlain's expedition, and that the assistance of his arms and armor turned the scale against the Iroquois, who thereafter nursed the recollection of their loss of a profitable territory, for which in the end the French colonial system paid dearly.

By their familiar triangular points of chert and their typical incised pottery, buried below the surface objects of later Algonkian occupancy, the existence of Iroquoian habitation is demon-

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strated in the favored region around Missisquoi bay and Maquam bay. It seems probable that they in turn had supplanted or dislodged still earlier occupants of somewhat different culture, the evidence of whose long-continued presence is shown by deeper layers of cruder materials and perhaps by the curious burials associated with the use of red paint, and certain sherds of pottery bearing peculiar markings, which have been found in that region.

These traces of prehistoric occupancy of the territory have been discussed in the past, and most of the material which has been discovered has found its way into museum keeping. The Truax collection, however, still includes a number of specimens of the paint and of stone paint-cups and objects bearing traces of its use.

The natives who were found by the early settlers to be occupying this region were of Algonkian origin, and they were allied with French forces during the period of colonization of New England, uniting also with those natives of Massachusetts origin who had been driven out of New England and had settled at St. Francis in the present province of Quebec. Their leader during much of the period of savage conflict was the famous chief known as Greylock, whose wily tactics and ruthless methods caused

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widespread ruin and suffering among the pioneers in the New Hampshire grants. His headquarters, probably at that time the principal settlement of the tribe, was in the vicinity of Swanton, near Maquam bay, which locality has yielded large numbers of artifacts illustrative of their existence there, and of their predecessors.

The discoveries by Mr. Truax include a station at which the use of red paint seems to have been a feature of burials, the pigment being buried either in a mass, or in some cases spread over an undefined space. A number of paint-cups or mortars formed out of selected oval boulders are evidently connected with this use of color, and one of them, which is incomplete, illustrates very clearly the method by which the depression or cup was pecked out of the side of the boulder.

The stations of the tribe have been traced along the banks of the Missisquoi for a distance of some fifteen miles from its outlet at the bay, with rich returns in finished tools of familiar character worked out of a variety of materials. Some of these are excellently shaped and finished. In lower strata of débris on certain sites there were coarsely-flaked tools of evident early character.

An extensive quarry of chert was located and abundant evidence collected of the working of

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the outcrop over a considerable area. Many stone mauls and hammerstones used by the native workmen are preserved; and there are also hundreds of roughly flaked leaf-shape blades, some of them evidently being rejects, but others



FIG. 13.—Knife with keen edges. Truax collection.



FIG. 14.—Stone chisel. Truax collection. Length, $4\frac{3}{8}$ in.

are well shaped and have clean and symmetrical cutting edges.

Among several thousand objects of interest in the Truax collection at St. Albans are some of unusual character:

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A clear crystal scraper, oval in shape, three inches in length, is a beautiful specimen of the material and of native workmanship.

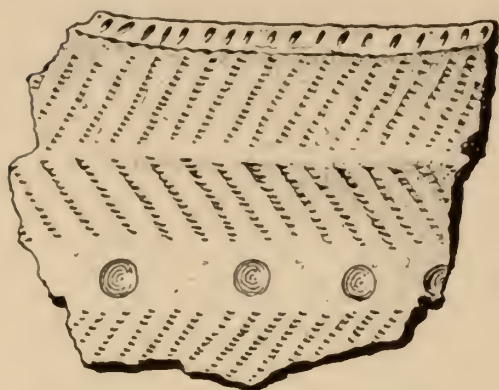


FIG. 15.—Rim potsherd of Algonkian type. Truax collection.

A knife the edges of which are flaked on one side only, producing an extremely keen cutting-edge (fig. 13).

Among many highly finished objects, a little chisel, only $4\frac{3}{8}$ inches in length, is perforated at the end and

is very carefully polished (fig. 14).

Some fragments of pottery vessels exhibit the form of decoration shown in fig. 15, consisting of a row of circular depressions in a space around the rim and extending nearly through the body.

Fig. 16 is the ear

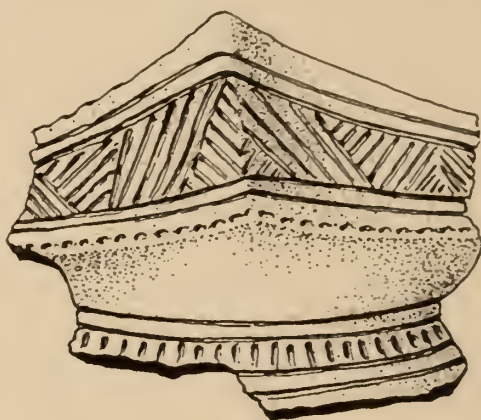


FIG. 16.—Ear of Iroquois vessel. Truax collection. Extreme height, $2\frac{1}{4}$ in.

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of an Iroquoian vessel, the decoration of which is carried down to the body, part of a very beautiful piece of work. Musical tubes, as shown in fig. 17, are capable of producing musical tones. These interesting instruments were described by Mr. Truax in the History of Franklin and Grand Isle Counties, Vermont, 1891, as follows:

The writer believes that the name given them by the old settlers when they were first found, viz., "moose calls," is nearest correct, and that they are and were used as musical instruments. A person who understands how to produce a tone

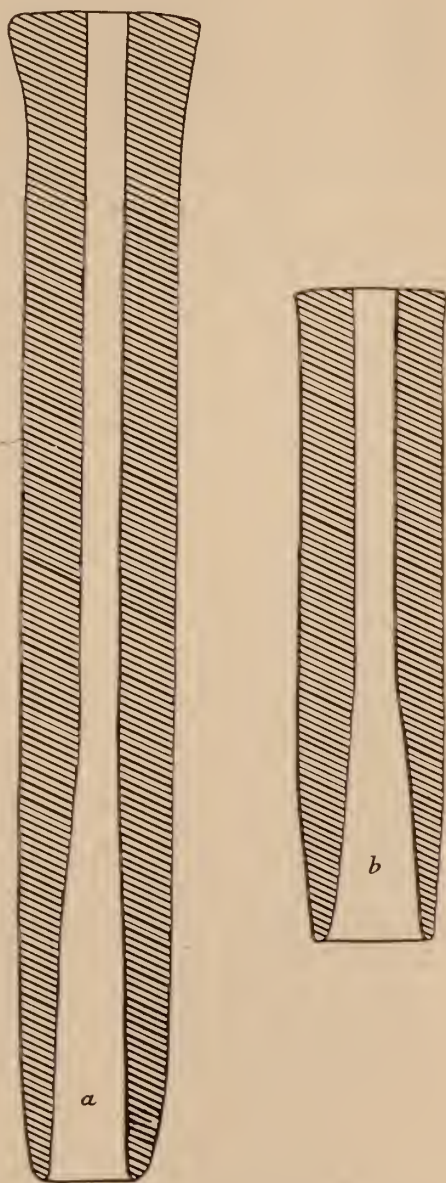


FIG. 17.—Polished sandstone tubes. Truax collection. Length, $9\frac{1}{2}$ and $5\frac{1}{4}$ in.

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upon the class of wind instruments with which the tone is made by an impulse, not by blowing, can, with any one of these tubes, sound a clear penetrating tone of great carrying power. A person with the necessary skill and practice can produce the tones represented by the open tones of a cornet, called the first, the fifth, and the octave, and probably by



FIG. 18.—Flint fish-hooks. Truax collection. Length of upper specimen, $1\frac{3}{4}$ in.

practice could make the third, fifth, and double octave in the higher register. The writer has heard a skilled musician play upon one of these tubes the complete diatonic scale, a portion of the chromatic scale, and also such

simple melodies as were written within their compass.

The natural tone or pitch of the smaller tube is E, fourth space, G clef; of the 9-inch tube is E, second [first?] line, G clef. The larger tubes, of course, run lower; one fifteen inches long would be down in the bass clef.

A large number of local objects are gathered in the Museum of the University of Vermont in Burlington, of which Mr. H. B. Eldred is custodian, which contains a number of cases,

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much crowded and only partly labeled. These include many specimens collected by L. B. Truax, and the Hadley collection from Essex in the valley of the Winooski.

Among the Truax objects is a group of pipes of interesting variety, including several small black bowls shaped like European

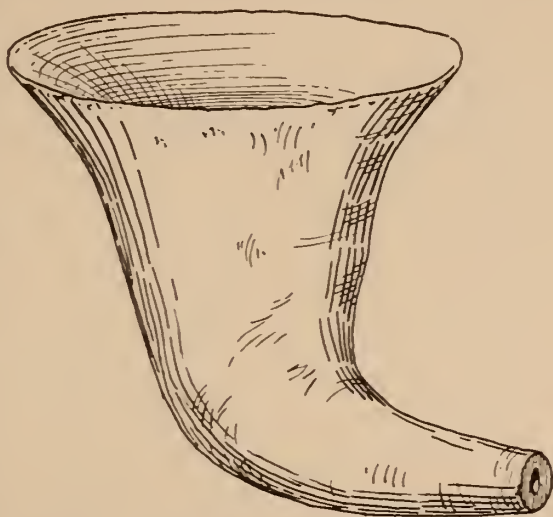


FIG. 19.—Earthenware pipe. Truax collection. Diameter of rim, $2\frac{3}{4}$ in.

pipe bowls, others of pottery of the shape illustrated in fig. 19; an excellent group of ceremonial objects or amulets; cards mounted with many good specimens of projectile points; several stone tubes; a long narrow gouge, similar to one in Wales' Weybridge collection; a mass of pottery sherds of Algonkian shape and decoration, with fragments showing Iroquoian pattern.

The pottery collection in this Museum includes the fine Iroquoian jar, elaborately decorated on rim and body, which was found in Colchester

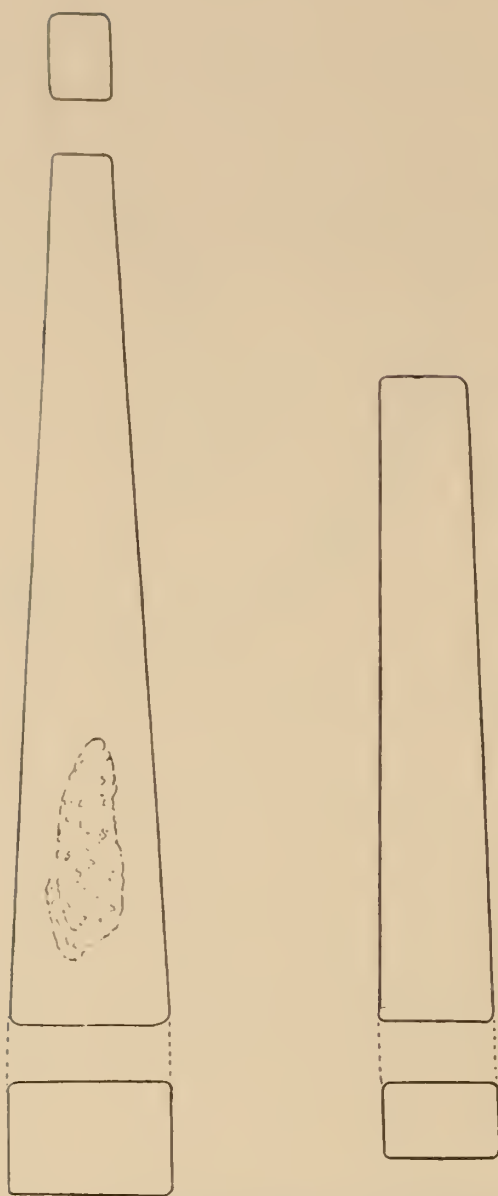


FIG. 20.—Rectangular limestone columns. Truax collection. Length, 22 in. and 16 in.

in 1825 and is described and illustrated in the History of Vermont, by Zadock Thompson, Burlington, 1842 (p. 207).¹

Returning to the Truax collection at St. Albans:

Fig. 18 shows one of a number of flint fish-hooks, some of which are centrally grooved, as shown in the lower of the two illustrated.

A large bell-mouthed pot-

¹ See illustration in Prof. G. H. Perkins' article in *American Anthropologist*, vol. XI, no. 4, pl. XXXVI, p. 620.

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tery pipe (fig. 19) is unusually proportioned, and is accompanied by fragments of other pipes of similar character.

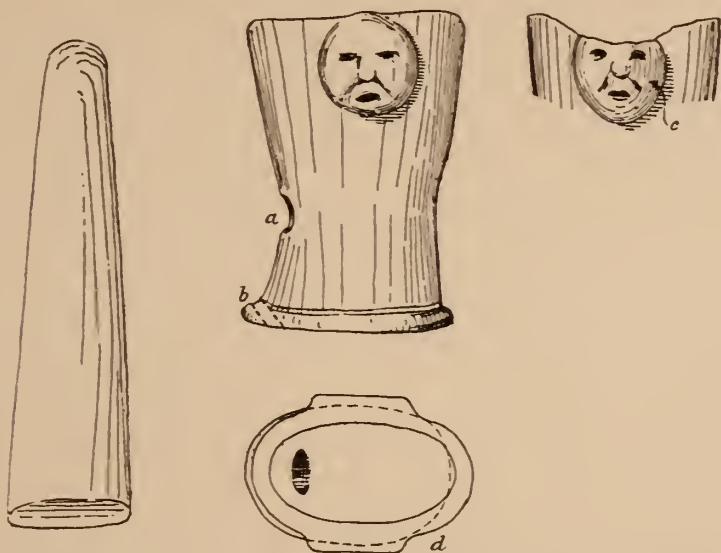


FIG. 21.—
Very small
stone chisel.
University of
Vermont col-
lection.
Length, $2\frac{3}{8}$
in.

FIG. 22.—Steatite pipe bowl.
University of Vermont collection.
Height, about $2\frac{1}{4}$ in. *a*, $\frac{3}{8}$ in. hole;
b, $\frac{3}{16}$ in. hole; *c*, oval; *d*, top view.

Fig. 20 illustrates two of several tapered sand-stone columns, carefully proportioned and well polished; the use or purpose of these seems difficult to imagine.

The collection includes a very large number of leaf-shape, coarsely-flaked blades which were

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found cached at certain sites and in the vicinity of the quarry previously referred to.

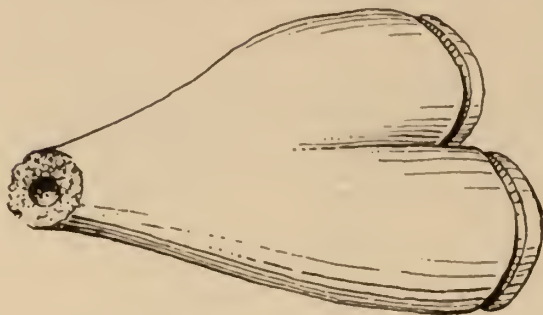


FIG. 23.—Double tube of blackened pottery. University of Vermont collection. Length, $2\frac{1}{8}$ in.

Among these and in the Halbert collection from the vicinity of Essex are numbers of fine grooved axes, and of polished and unpolished celts and pestles.

Of the latter, one is about two feet in length, the end being formed into the head of a bear.¹

Among the celt forms is one chisel of unusually small size (fig. 21).

The pipes

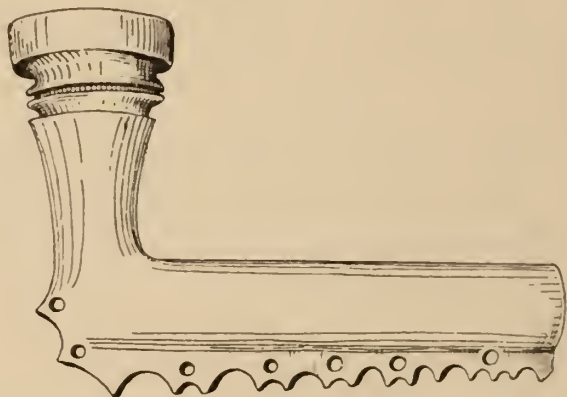


FIG. 24.—Polished catlinite pipe. University of Vermont collection. Extreme length of stem, 4 in.

¹ For a pestle of similar type see *Indian Notes and Monographs*, vol. v, no. 1, 1919.

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in the Museum collection include some of particular interest and unusual shape.

The steatite pipe bowl shown in fig. 22 is oval, and is provided with a flat base having a molding around it. On each side a "prunt," or boss, is carved with a human face.

In fig. 23 a double pipe bowl is illustrated, each bowl having an incised ring around the lip.

The finest piece of workmanship is a carved pipe of red catlinite, found at Swanton, a drawing of which forms fig. 24. This is a highly-finished object, beautifully and regularly proportioned and polished.

THE SENECA NEW-YEAR CEREMONY AND OTHER CUSTOMS

HARRIET MAXWELL CONVERSE

NOTE.—This article by the late Mrs. Converse was published in an unidentified newspaper about the year 1895 and is one of a number of clippings of articles relating to the Indians, mounted in a scrapbook presented to the library of the Museum a few years ago. The observations on the White Dog ceremony and on the various pastimes herein recorded were personally made by Mrs. Converse, so well and so favorably known to the Seneca, by whom she was formally adopted as a member of the tribe. For a description of the rite as witnessed among the Seneca of Sandusky, Ohio, in February, 1830, see Samuel Crowell, *The Dog Sacrifice of the Senecas*, in W. W. Beach, *The Indian Miscellany*, Albany, 1877.

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THE Cattaraugus long-house, one mile from Lawton Station, Cattaraugus county, [New York,] on the branch of the Erie railroad, stands on a prominent elevation in the center of about eight acres of undulating ground, in the heart of the Indian settlement of Newtown. The residents here are nearly all of the Pagan

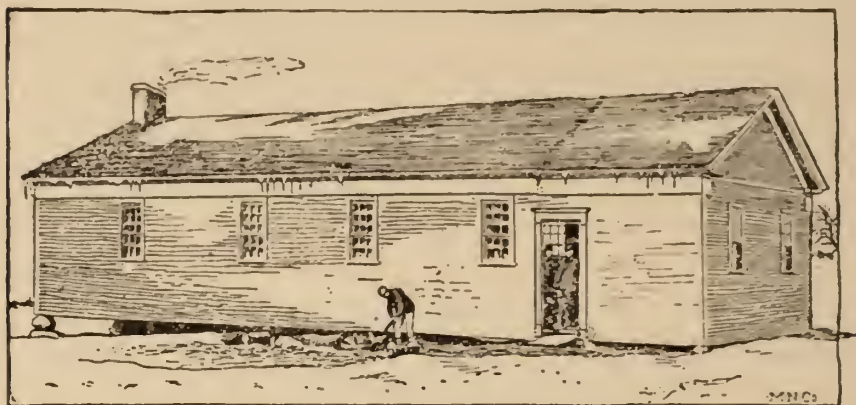


FIG. 25.—The council house, Cattaraugus reservation.

element. Here there is a store, a billiard room, public school and good dwellings, and a few of them log houses. The village of Newtown is the nucleus around which the adjacent Indian farmers gather in the various festivals of the year. The long-house, or council house, a one-story wooden structure, 75 by 50 feet, constructed in direct accord with the cardinal points of the compass, has two entrances: one for the

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women, the "east door," the other, the "west door," for men only. The building has no inner division, yet the women sit apart from the men during all ceremonies. At the northeast end within a chimney that juts out about four feet from the wall, yawns the fireplace: on the long crane hanging within its smoke-begrimed depths swing the great kettles wherein the beef soup and corn succotash for the feasts simmer and cook with a savory temptation.¹ On the shelves of this rude chimney are deposited the various donations to the feast, including bread, biscuit, cheese, cakes, etc., also the "fineries"—the prizes which will be offered when the national betting, or deer game,² is played.

In this quaint old building all the religious observances of the Iroquois Cattaraugus Seneca Indians are held, and herein was recently celebrated the New Year's Jubilee, a festival which includes all of the external forms that are embodied within the Indian's religion—the Indian religion so little comprehended by the white people, the natural religion which, by voice of tradition and echo of history, adjusted

¹The custom was not to cook in the long-house, but always outside, according to Mr. Joseph Keppler.—EDITOR.

²Mr. Keppler informs us that in this game peach-stones are now used and that Mrs. Converse refers to the time when deer-bone dice were employed.—EDITOR.

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itself to human nature. This religion was a primitive phase of theological thought that, in wonder of the forceful unseen powers of nature, projected itself into the conception of a Supreme Ruler who governed all. In it there is no idolatry. Having no conception of the omnipresence of a creator, certain active elements of nature—winds, water, etc.—were regarded, not as gods but assistants to the Supreme Great Spirit.

For those master scientists and investigators of the past who dig among ruins, and reverently brush the dust of ages from the Pagan inscriptions of foreign lands, there are unwritten volumes of mystics in the inner life of our American Indians. To the American Indian belongs the myth and poetic age of America, therefore why do we not search for the beginnings of this majestic heathen? As a duty of science, as well as honor to our red men, from whom we have wrested the country we live in, let us pursue the study of these passing people while the few yet linger to teach us!

To those who set aside the Indian religion as a lot of pagan idolatries and heathenish orgies, I suggest a closer study of these people; and the respect that is due the religion that comprehends within its service charity, honesty, family love,

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tribal loyalty, the belief in a supreme creator and the immortality of the soul! Such is the true religion of all American Indians; and the christianized Indian who comes to the altar of

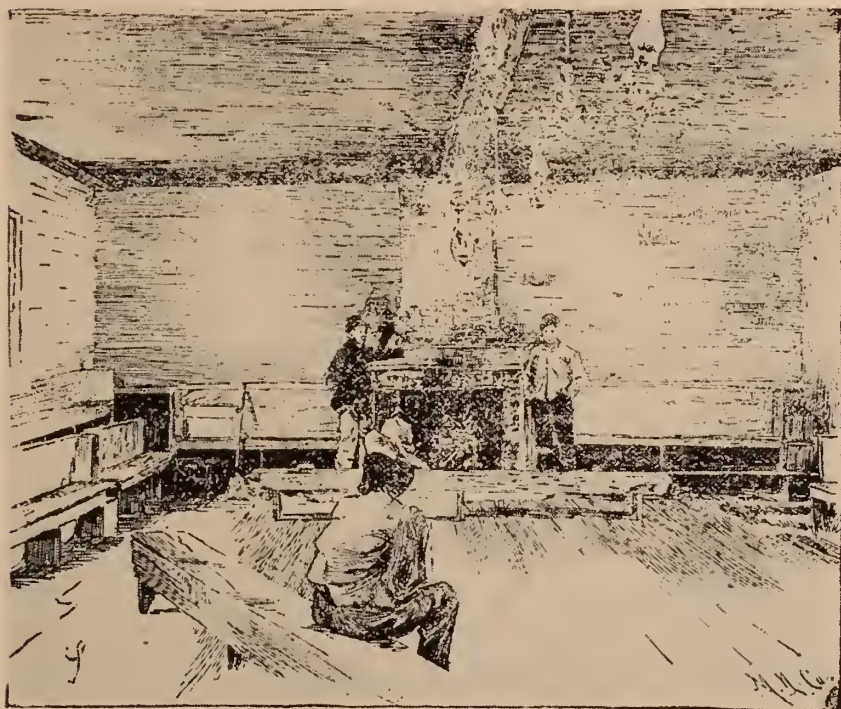


FIG. 26.—Interior of the council house on the Catta-raugus reservation.

the divine Son, finds there in the Christian's God, the Father, the same Great Spirit of his ancient people, and in the Ten Commandments he realizes with a satisfying comfort the resemblance to the moral code of his ancestors!

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The Indian New Year begins at an early phase of the February moon. The first ceremony is simply the announcement of the festival. This invitation notification is given by two selected "announcers" who are dressed in buffalo skins, and wreathed with crowns of braided corn leaves, their wrists and ankles adorned in the same manner. These officials, who carry huge corn-pounders, notched on the sides and hieroglyphed with red paint, go from house to house at sunrise and sunset, with a "joy song" knocking with the pounders at each door which, as a welcoming signal, is opened to them as, continuing their song, they proclaim the New Year. On the second day these "announcers" enter each house and with long wooden oar-shaped blades "stir the ashes" that smoulder on the hearth-stone as they chant an exorcism, or incantation prayer that drives away the evil spirits, or bad influences of the past year. After the chant is finished, they freshen the old, or build a new fire—the first fire of the new year, as they plead for good to come to the family and dwell by the hearth-stone. As they leave the house they admonish the dwellers to attend the forthcoming feast with a grateful spirit of thanks to the Great Spirit for the blessings of the past year, and not to bring to

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it the sorrows of the body, but administer to the spirit first—not mourning for their newly dead until the public “thanks” is held.

On the third day the Dancing Band visits each house in turn. The members of this religious society are costumed and equipped with symbols of the harvest fruits. As they enter the door, a general “obligation song” is sung which is accompanied by a slow dance in which all participate. The female members of this band are the “matrons” who are elected to prepare the feast.

In the olden time the sacrifice of the dog was offered on the first day; the dog was strangled and prepared and his dead body hung before the door of the long-house until the fifth day, when it was burned. Among the New York State Iroquois this sacred ceremony is now rarely celebrated, but with the Canadian Iroquois—who still religiously adhere to the ancient law, observing every remembered rite and symbol—the dog dies on the first day and is offered on the fifth. In this office of religion the Indian places on his altar fire a gift which he believes came from the Great Spirit, and which is returned to him with reverential thanks. This is not offered as the white man understands a sacrifice. In the Indian religion there is no

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atonement for sin. An evil act once committed is registered beyond the power of change. But there is a moral law whereby good will overcome



FIG. 27.—Seneca ceremony of burning the white dog.

evil, and the pure-minded conquer the evil-minded. The white dog is returned to the Great Spirit in accordance with an ancient covenant formed between him and the red man,

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that he would continue to supply them with animals for the needs of life as long as they remembered to send one back to Him once a year. As the most honest, intelligent and faithful companion of man the dog was selected as the "message bearer." It was the law that this dog must be a pure white (white was the symbol of peace and sanctity with the Indians, who never killed a bird or beast of that color); free from blemish; no bone should be broken; no blood should drop, and to this end the sacred or white breed of dog was especially consecrated.

On the first morning of the New Year the dog is mercifully put to death (strangled) and decorated with red paint. It is considered a sacred privilege to put the dog to death. Two young men, who must be known to be "pure-minded" and free from all immoral or sensual habits, are selected by the Ho-non-di-ont (faith keeper, or priest) as associates in the ceremony. For three days previous to the death of the dog, these young men undergo a rigid system of fasting and purification. No other person, not even the priests, may touch the dog. These young men carry the dead body into the long-house on the fifth day of the festival and deposit it upon a bier of oak bark. As it lies there the

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people go to the Ho-non-di-ont, as he stands beside the dog, and in subdued voice, publicly acknowledge any evil deed committed during the past year, at the same time, as confirmative of their faith and prayerful interest, laying upon the dog some offering—brooches, ribbons, wampum beads, or other prized article. After all have “talked,” the dog is borne out of the building and carried to the outer northeast corner of the long-house where the unlighted pyre of wooden fagots awaits it. As the dog is reverently laid upon the pyre, the wood is lighted and the sacred tobacco thrown upon it, and the priest begins his appeal and thank offering to the Great Spirit:

“*Qua, qua, qua!* [‘Hail, hail, hail!']. Thou, who hath created all things and ruleth all things, and who giveth laws and commands to Thy creatures, listen to our words. We now obey Thy commands. That which Thou hast made is returning to Thee. Its spirit is rising to Thee, by which it will appear our words are true.”

It is believed that the spirit of the dog, which lingers until its body is consumed, listens and, when the final incense is thrown upon its ashes, carries the message of the people to the Great Spirit.

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In the prayers said at this ceremony the Great Spirit is asked to forbid all things which shall tempt the people to relinquish their ancient faith. Strength is asked for the warriors, and mothers; thanks are offered that the "mother"—the earth—has yielded so plentifully of her fruits; thanks to the rivers and streams that run so peacefully on the bosom of mother earth; thanks for the "three sisters" (beans, the squash, and corn); thanks for the winds that banish away disease; thanks for the rain which loosens the soil for the seeds; thanks for the moon and stars that take care of the earth while the sun rests; thanks for the wisdom that keeps from evil; thanks for the Ho-no-che-no-keh (the whole spiritual world—the subordinates of the Great Spirit). In thanking for the winds and the waters, the Iroquois include all the birds and the fish. We quote their concluding thanks in full:

"Lastly, we thank Thee, our Ruler and Creator. In Thee are embodied all things; we believe Thou canst do no evil; that Thou doest all things for our good and happiness. Should Thy people disobey Thy commands, deal not harshly with them, but be kind to us as Thou hast been to our fathers in times long gone by. Hearken unto our words just ascended unto

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Thee, and may they be pleasing unto Thee, our Creator, Preserver and Ruler of all things visible and invisible. *Na-ho!*"

The celebration of this altar fire came of the Indian's concept of the undying spirit in all animated nature. To him all forms of life were but the beginnings of a continual existence. By his keen observance of nature he also formed an idea of a preëxistence, suggested by the annual "sleeping and waking" of nature which to him was simply an eternal life, death, and resurrection. Given this thought, he conscientiously sent the spirit of the honest and truthful dog with his grateful message of thanks to the Great Spirit. From this belief came his sublime faith in the immortality of his own spirit, or soul, and faith in the one designer and creator of all living things.

The sixth and seventh days of the New Year Jubilee are given to the national games, dances, and final feast. There are thirty-two Iroquois dances; seven of them for females, fourteen for both sexes, the others for males only. Prominent among these dances are the duck dance, fish, shaking the rattle, pigeon, bear, and false face. The games include the javelin, deer buttons, running, leaping, arrow throwing, snow-snake, ball playing, etc. The ball game reaches

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back to remote antiquity. Originally it was played with a wooden ball and wood bat without network, having a solid curved head. It is known to the white men as lacrosse. There are eight players on each side. The "gates," simply two poles ten feet high, are set three rods apart. The players are forbidden to touch the ball with either their hands or feet. If a player is injured or becomes fatigued he is substituted by another, but the original number is never increased. In preparing for this game, the players are trained in the same rigid manner as the runners who race in the national contests.

The *ga-geh-da*, or javelin game, is very simple, depending upon the dexterity with which the javelin is thrown at a ring. The javelin—six feet long and three-fourths of an inch thick—is of hickory, or maple, and is sharpened at each end. It is thrown horizontally by placing the forefinger against its foot and supporting it with the thumb and second finger, or held in the middle and thrown with the hand raised above the shoulder. The ring—simply a wooden hoop eight inches in diameter—is wound with elm splints, forming a strong open wheel; this target is sent spinning along the ground at a rapid rate, and the one who succeeds in throwing the greater number of javelins through it as it

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runs, wins the game. Another manner of playing the game taxes the skill of the player to the utmost. The wheel is thrown high in the air and the javelin must pass through it before it falls. For this game the javelins are constructed of sumach, and are exceedingly light and feathery.

The *gus-ga-o-ei-ta*, or deer button game, is a household as well as a national game. When played by clan against clan, in the council house it sometimes lasts for days and the feast cannot be served until it is ended. The "buttons" are made of elk-horn, are about one inch in diameter and painted on one side. Wild plum stones, smoothed, and charred on one side, are often substituted for them. The buttons are shaken in the player's hand with a sideways movement and thrown in a bowl cut out of a solid knot of oak, and the charred sides shown are credited to the player. The "bank," held in charge by a "mascot" who is chosen by the players on both sides, consists of a bag of beans which are used for tallying the counts made by each player. The prizes "set up" by the contending sides embrace a wide range, and include wearing apparel, china, bowls, dishes, neckties, bows and arrows, tobacco, etc. As the game progresses the excitement of the players runs high over

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their gains and losses, and their shouts fill the long-house, often to such a disturbing degree as to require the subduing caution from the "head man," or manager, that if they win they should not boast, and if they lose they should be quiet; thus maintaining their spirit of rivalry within proper bounds.

Throwing the arrow is a game requiring swiftness and muscle. The player who throws the greater number of single arrows into the air before the first one thrown



FIG. 28.—Throwing the snow-snake.

falls to the ground becomes the winner. The end of the arrow is tipped with strips of feathers partly coiled around and firmly bound with sinew threads, which causes the arrow to re-

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volve in its flight. The Indians claim that the twist or coiling of the feathers on their arrows suggested the coil in "cut" rifle barrels.

The *ga-na-sa-a* is the snow-snake game. In these days when so much attention is given to physical development and athletic amusements, it is a wonder that the pale faces have overlooked this unique, muscle-developing, exciting and thoroughly typical Indian game. The "snakes,"¹ made of hickory and finished with great precision and smoothness, vary in length, and are from four to seven feet long, about three fourths of an inch broad, and three-eighths of an inch thick at the middle, gradually diminishing from one inch at the head to half an inch at the foot. The head is slightly turned up like a skate, rounded, and pointed with lead to increase its momentum. For playing the game, a level but grooved track, two feet deep and sometimes eighty rods long, is dug in the snow and packed to an icy smoothness by dragging a heavy log through it until it is made perfectly smooth. Into this track the player, with measuring eye and all the muscular power he can exert, throws his snake (held in the same manner as the javelin in *ga-geh-da*), which flies

¹ The snow-snake itself is called *gawasa*, according to Mr. Keppler.—EDITOR.

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through the track unerringly and with the swiftness of an arrow from the bow. The snake, when thrown by an expert and powerful player, comes to the goal with a rapidity and force which is a caution to the onlooker who is warned to "keep away from the track" or pay the penalty of a wound. In its passage and when nearing the goal, its motion is very like that of a snake, and its upturned head adds greatly to the resemblance. The game is limited to any number of throws that may be agreed upon, and the one whose snake has made the longest runs becomes the winner. When this game becomes a contest of tribe against tribe the excitement runs high, and it is of exceeding interest to witness. As a winter game, with the Indians it has no rival.

The dances afford the Indian every opportunity to display his native graces, notably in the winter thanksgiving dance, when the dancers, coming through a trail of snow, enter the long-house—a long line of stalwart fellows in single ("Indian") file, plumed, moccasined and adorned with everything suggestive of barbaric gaiety—and begin their dance. There is an indescribable grace of motion displayed in the syncopated effects of the dance, as the anklet bells of the dancers jingle, and the shells or hoof points

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attached to the knee bands on their naked limbs, quiver and rattle in rhythm. The various movements, the sinuous twistings and bendings executed by the Indians in these dances exhibit no suggestion of sensualism; they are the very culmination of grace, muscular motion and nerve force—an object lesson to our physical culturists. The turtleshell rattles, the beating of their little drums and the shouts of the musicians serve but to increase the general strangeness of the dances, which to one who has not witnessed them must be considered a lack of valuable experience and knowledge.

The Iroquois have but one dance that seems to imply savage origin—their war-dance. In this dance threatening attitudes of warning are assumed, that signifies terror and death to an enemy. The keen blood flushing the face transforms the dancer into a creature of vengeance; the fire that gleams from his hooded eyes betokens the lingering of an ancestral ardor not yet extinguished by the persecutions of civilization, and the spirit not yet broken to move in the sluggish ways of the conquered. No white man could invest this Indian war-dance with the strangeness of the wild man and his wild moods. The generations have indeed “paled”

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the blood of the pale faces and tamed the ardor of their primitive condition!¹

The dance for the dead, the *O-ke-wa*, is participated in exclusively by the women; the music consists only of singing, and is most plaintive and mournful. Sung or chanted in a minor strain, the principal, or solo singer relates their bereavements and at proper intervals the others join in a general chorus or refrain. This dance is rarely performed in public, unless in condoling for the death of a sachem. It commences at dusk and is continued throughout the entire night, some of the time in total darkness. The only accompanying instrument is a three-sided cedar stick nearly two feet in length, with the three sides or edges notched, the notches varying in size and distance on the different sides. This stick drawn sharply against a wooden board lends a strange weirdness to the chanting, as the dancers circle around the room in a slow sideways manner, shuffling their feet without raising them from the floor. This dance takes place either in the spring or the fall, and one year after the death of the person for whom they lament; it is strictly a death dance, and is

¹ We are informed by Mr. Keppler that this war-dance was adopted from the Sioux and that both the Sioux and the dance are known to the Seneca as *Wasase*. Compare *Wázhazhe*, the native name of the Osage.—EDITOR.

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accompanied with all the elements of sadness and grief that death implies.

In all the other dances, national or otherwise, the pagan public in general participate; uniting in free fun and good fellowship. The impression obtaining with many persons that these Indian dances are, in themselves, but vulgar and heathenish orgies, is a grave mistake. Each dance has its direct and peculiar significance, which is exemplified and celebrated with the greatest earnestness, sincerity and gravity. The imputation that these dances tend to promote immorality is the very reverse of the truth. Is it not true that obscenity is a feature of these gatherings. There cannot be found in the Iroquois tongue a single word suggestive of either vulgarity, obscenity or blasphemy. The few who are yet left to celebrate the dances of their ancestors are not making them a reproach or a curse. I have witnessed them all and participated in many of them, and have failed to discover the too evident suggestiveness of, as the Indians term it, the "fiddle dances" of the pale faces.

Among the pagan Senecas on the Cattaraugus reservation there has been a great deal of sickness and death during the past winter, which has been in many respects an unusually

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trying one with these Indians. Like many of our white families and farmers, these people feel the need of money; and in many cases of necessity have been forced to sacrifice their belongings to pay their bills, but in general they are comfortably housed, warmed and fed, and able to keep the wolf from the door.

It is a sign of the acceptance of their best friend—education—that even during the time of their national New Year festivities, their children were sent regularly to school. The Cattaraugus Valley Indians, nearly all of whom are Christians, are becoming fine agriculturists, thriving and progressing and marvelous examples of the adaptability of the Indian when he is ready and willing to adopt the ways of the white man.

ANCIENT CAUSEWAYS OF YUCATAN

MARSHALL H. SAVILLE

THERE is little room for doubt that the remains of ancient roads or causeways still to be seen in Yucatan are, so far as the history of the peninsula is concerned, of considerable antiquity. Two

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of the earliest and most important historians of Yucatan, namely Diego de Landa and Bernardo de Lizana, mention them, and brief notices of their existence have been made by explorers in the nineteenth century. However, up to the present time practically no attempt has been made to explore or even to trace the causeways, and it has remained for Capt. Robert R. Bennett, under the auspices of the Museum, to undertake, during the present winter, an exploration of this important phase of the Maya civilization, representing, as it does, an engineering work of great magnitude.

It seems highly probable that as early as a thousand years ago a broad highway extended a considerable distance across the northern part of the peninsula of Yucatan, if indeed it did not reach from the eastern to the western shores of the country.

When the Spaniards first entered this part of Middle America during the first half of the sixteenth century, they found the country in a state of decadence. They established their capital, to which they gave the name of Merida, on the site of an ancient and important native city called Tiho. To the east of Merida, the town of Izamal was founded on the site of a very important Mayan city known as Ytzamal.

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Bishop Landa, writing during the last quarter of the sixteenth century, described the multitude of edifices in Yucatan, noting the extensive groups of Tiho, Ytzamal, and Chichen Itza. Of Ytzamal he noted that "there is no memory of their builders, who seem to have been the first [inhabitants of the land]." He stated also that Tiho and Ytzamal were about thirteen leagues apart, and said, "There are signs even today that there was once a very handsome causeway from one city [Tiho] to the other [Ytzamal]." ¹ He further wrote that Tiho belonged to a period as ancient as Izamal. From Bishop Landa's statement we know that the causeway was in a ruined condition three hundred and fifty years ago. In 1890 the writer saw numerous traces of this road when journeying from Merida to Izamal.

Madame Le Plongeon wrote that they saw between the village of Mucuiche and Izamal, on the left of the road, "the remnants of the magnificent ancient causeway, carefully built of hewn stones, cemented with mortar, which, at the time of the Spanish conquest, existed between Izamal and T.-Hó (Mérida). A great part of this work has been thoroughly destroyed to

¹ Diego de Landa, *Relación de las Cosas de Yucatan*, p. 330, Paris, 1864.

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obtain stones to macadamize the public road." ¹

A few years after Landa wrote his history (not known or published until 1864), Lizana, in describing the "idols which were venerated in the town of Ytzamal when the land was conquered," wrote concerning the importance of the town in the religious life of the Maya as a place of pilgrimage, saying: "There they offered great alms and made pilgrimages from all parts [of the province], for which reason there had been made four roads or causeways to the four cardinal points (*vientos*), which reached to all the ends of the land, and passed to Tabasco, Guatemala, and Chiapas, so that today in many parts may be seen pieces and vestiges of it. So great was the concourse of people who assisted [at the ceremonies] to these oracles of Ytzamat-ul and Tiab-ul, that they had made these roads." ² Here again we have the statement that the roads were in ruin a short time after the Spanish conquest, and trustworthy information concerning their vast extent.

During the last four years attention has been drawn to the hitherto unexplored city of Cobá,

¹ Alice D. Le Plongeon, Notes on Yucatan, *Proc. Amer. Antiq. Soc.*, p. 80, Worcester, 1879.

² Bernardo de Lizana, *Historia de Yucatan* (1633), new ed., p. 4v, Mexico, 1893.

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which lies to the eastward some seventy miles in the jungle as the trail runs from Chichen Itza. From what little we now know of Cobá it appears that this place was one of the largest and most important of ancient Maya cities. In 1842 the famous explorer Stephens, when at the frontier town of Chemax, on the road from Chichen Itza to Cobá, was shown by the cura of Chemax a report which he had drawn up relating to his curacy of Chemax, which included all the territory to the eastward as far as the sea. Stephens copied and translated the portion concerning the ruins of Cobá and the causeway leading from it. In this report is described a large two-story edifice called the Monjas, followed by the statement: "From this edifice there is a *calzada*, or paved road, of ten or twelve yards in width, running to the southeast to a limit that has not yet been discovered with certainty, but some aver that it goes in the direction of Chichen Itza." Stephens adds: "The most interesting part of this, in our eyes, was the *calzada*, or paved road, but the information from others in the village did not interest us. The cura himself had never visited these ruins; they were all buried in the forest; there was no ranch or other habitation near; and as our time was necessarily to be much prolonged

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by the change we were obliged to make, we concluded that it would not be advisable to go and see them.”¹

In later times, Charnay, on his visit to Yucatan in 1880, wrote, “We also have found marks of a cemented road from Izamal to the sea facing the island of Cozumel,”² and he places Cobá in approximately its correct position on his map, although he does not mention the site in his text. Some forty years ago Teobert Maler saw this ancient causeway running to Cobá; he visited the ruins and made a few pictures, but he kept his knowledge to himself, issuing no publication recounting his visit.

In 1891 my interest in ancient roads had been aroused during the months I was engaged in excavation at the ruins of Labna, for I had to cross daily an ancient causeway extending six hundred feet from the Palace to the Temple. This road was in an advanced state of ruin, and was not more than twenty-five feet wide and about four feet in height.³ On the expira-

¹ John L. Stephens, *Incidents of Travel in Yucatan*, vol. II, pp. 340-341, New York, 1843.

² Désiré Charnay, *Ancient Cities of the New World*, p. 308, New York, 1883.

³ Marshall H. Saville, *The Ruins of Labna, Yucatan*, *The Archaeologist*, vol. I, no. 12, p. 232, Waterloo, Ind., Dec. 1893.

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tion of my work at Labna, my friend Don Antonio Fajardo, in Ticul, urged me to undertake a trip to Chemax in order to investigate a great ruined city which he stated was near a large hacienda owned by him, some distance to the east of Chemax. As Maler lived in Ticul and was on very friendly terms with Don Antonio, it is probable that Cobá was the ruined city referred to and that Don Antonio had been told of it by Maler. However, only in recent times has it been safe to go into this region, as the Indians of Chan Santa Cruz were in control of the country, and no extensive explorations could have been carried on.

It remained for Dr. Thomas Gann to be the first to visit the site, under the auspices of the Carnegie Institution of Washington, in the winter of 1926. In the report on four expeditions to Cobá during that year by different investigators, no mention is made of the causeway;¹ but in his book published during the autumn, Dr. Gann speaks of it. He says that the road is 32 feet wide and varies from 2 to 8 feet in height. He first encountered it about $6\frac{1}{2}$ leagues beyond Chemax and followed it about

¹ Research in Middle American Archæology, by Sylvanus G. Morley, reprinted from *Year Book*, no. 25, for the year 1925-26, pp. 274-277, Washington, 1926.

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4 leagues toward Cobá. He writes: "The road represents an enormous expenditure of time and labor, involving the quarrying, transport, facing, and building in, of nearly a million tons of stone, and is unique throughout the whole of the Maya area, for though cement covered roads exist in and around many of the ruined cities, no such elevated causeway as this has been found elsewhere." Again he writes: "On each side of the road were great quarries from which the stone used in its construction had been taken. Some of them showed the method of quarrying very clearly. Holes were apparently sunk round the great blocks, in which they built fires, and then pouring water into the red-hot holes, caused the rocks to split, so that slabs of it could be easily dug out. The sides were built of great blocks of cut stone weighing hundreds of pounds; the central part was filled in with unhewn blocks of limestone, and the top covered with rubble, which, as is indicated by the traces of it which remain here and there, was once cemented over. . . . It was convex, being higher in the center than at either side, and ran, so far as we followed it, straight as an arrow, and almost flat as a rule." ¹

¹ Thomas Gann, *Ancient Cities and Modern Tribes*, pp. 110-115, New York, 1926.

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A member of the third Carnegie Institution expedition to Cobá, in 1926, was J. Eric Thompson, who has recently published a much fuller account of the causeway, from which we translate the following:

Noteworthy are the great number of roads which appear to radiate from the metropolis of Coba, undoubtedly one of the most important of Maya cities, being only surpassed by Tikal in the extension and number of temples and mounds which it contains. Of these great roads, we counted eight, and Indians of confidence who have traveled in the mountains have told us of two or three more. They are of variable height. The great road discovered by Dr. Thomas Gann, but which was seen earlier by the Austrian archeologist Teobert Maler, has a width of approximately ten meters. Another road which unites the city of Coba with the sacred ward of Macanxoc has, however, a width of twenty meters more or less, but this is exceptional.

The great road called by Dr. Gann the Camino Real del Occidente, so far as we could determine does not connect Coba with the ruins of Chichen Itza, but it seems to end at Yaxhuana, a ruin whose architecture very much resembles that of Coba. It is situated about ten miles south of Chichen Itza. The distance between these two cities is some sixty miles. On account of lack of time and scarcity of water, we were only able to go over the road not more than a distance of ten or eleven miles. In

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these ten or eleven miles the road runs in a straight line without any curves or deviation due east in the direction of Coba. In the last half mile which we traversed when we were already entering the wards of Coba the road is divided into two sections: one goes towards the ward of the north called Nohoch Mul, and the other in an extended curve ended at the foot of the highest hill in the city proper of Coba, situated on the isthmus between the two lagoons of Coba and Macanxoc. In nearly all of the entire road which we traversed it reached an elevation of a meter more or less, but when we came to depressions it maintained its proper level, undoubtedly to contend with the peril of inundation during the rainy season. So it results that in various places where there are depressions the road reaches a height of three to four meters.

The bed of the road consists of the typical mixture of stones such as are found in ruins of the ancient Mayas; that is to say, great unworked stones. Above this is a layer of smaller stones held together with a mixture of lime and *saccab*, and over this is a typical pavement of plaster made of lime and *saccab* which appears to be almost a cement. Of course, today the floor has been almost completely destroyed. The sides of the road were made of walls of stones roughly squared, and of sufficiently regular size. It seems certain that these walls were formerly covered with plaster in ancient times, but today there remains no sign of it. These roads are very

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much destroyed by the great trees which have introduced their roots into the cement, tearing up the masses of stones, and as the trees have fallen they have brought up great masses of mixed stones cemented together. Without doubt, however, with only a little repairing these roads would serve well for automobiles.

There is another road which unites Coba with Kucican, a ruin which we found some ten miles to the south. For a number of miles of this distance the road has an elevation of six to seven meters. Near Kucican there are various passages made under the road, constructed with the typical Maya roof of the ancients. These tunnels would permit travelers to go from one side of the road to the other without having to climb over them. A short distance from Coba this same road unites with another which seems to come out from the sacred ward of Macanxoc. The roads come together, forming an angle of 35 to 40 degrees, and in the angle forming this junction is a small ruined building.¹

¹ J. Eric Thompson, *Comunicaciones y Comercio de los Antiguos Mayas, Anales de la Sociedad de Geografía é Historia de Guatemala*, tomo VI, núm. 1, pp. 40-44, Sept. 1929.

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RECENT ACCESSIONS BY GIFT

From Dr. Tor Angeldorff:

Globular jar, brown ware, punctate decoration on neck. Pamplona, Department of Santander del Norte, Colombia.

From Lady Richmond Brown and Mr. F. A. Mitchell-Hedges:

Tripod scoria metate and four-sided grinding stone. Lubaantun, British Honduras.

Stone idol. Icalco, Nicaragua.

Tripod jar with loop handle and human face in relief, brown ware. Sepi river, Colombia.

Two globular jars, red ware, with cream, red, and black painted decoration; jar with spout handle, cream ware, red and black painted decoration; tripod jar with rattle legs and two vertical loop handles on rim, brown ware, red painted decoration; tripod jar with rattle legs and two vertical loop handles on rim, red ware; jar with two loop handles on rim representing human figures, red ware; jar with two node handles, red ware, decorated in relief; jar with three handles below rim, red ware, incised decoration; jar with two loop handles below rim, brown ware, traces of red painted decoration; jar with two loop handles below rim, brown ware, incised decoration; small pitcher, brown ware; pitcher decorated in relief, red ware; small jar with loop handle on rim, buff ware, red and black painted decoration; small jar, brown ware, animal figure in relief (part missing); small jar, animal figure in relief, brown ware; small jar, bird's head and tail in relief, red ware; small jar, bird's head and tail in relief, buff ware, red and black painted decoration; small jar, bird's head and tail in relief, cream ware, red and black painted decoration; three small jars, buff ware, red and black painted decoration; seated pottery human figure. Chiriqui, Panama.

Three incense burners of pottery with two loop

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handles and annular base, red ware; pottery incense burner with two loop handles and annular base, brownish buff ware; pottery incense burner with two loop handles and annular base, brown ware; pottery incense burner with two loop handles, brown ware; pottery incense burner with two loop handles and annular base with basketry carrying handle, brown ware; small pottery incense burner with two loop handles and annular base with basketry carrying handle, brown ware; two small pottery incense burners with two loop handles and annular base, red ware; small pottery incense burner with two loop handles and annular base, and handle across top, red ware; twenty-two bows; bow with projection on one end; seven bows with projection on both ends; three arrows with iron wire point; two arrows with single palm-wood point; arrow with two palm-wood points; arrow with two barbed palm-wood points; six arrows with three barbed palm-wood points; five arrows with three palm-wood points; arrow with four palm-wood points; arrow with four barbed palm-wood points; arrow with five palm-wood points, the center one barbed; arrow with five palm-wood points, with one barbed; arrow with five palm-wood points, with four barbed; three arrows with five barbed palm-wood points; twelve arrows with five palm-wood points; three arrows with six palm-wood points; arrow with six palm-wood points, the center one barbed; arrow with six barbed palm-wood points; arrow with seven palm-wood points; six flutes; flute wound with cord; pan-pipe of two tubes wound with cord; two pan-pipes of four tubes; double pan-pipe of four tubes and two tubes, one wound with cord; double pan-pipe of four tubes and three tubes; wand with yellow feathers on end; two wands with yellow feathers and bead loop on end; war-club; triangular wooden implements made by the San Blas Indians and used by them in making hammocks (obtained by trade and used by the Chucunaque as clubs); whale-tooth perforated for suspension; four gourd rattles with bone handle; gourd rattle with wooden

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handle; necklace of long bone pendants, one of which has incised decoration and glass beads; four necklaces of long bone pendants, some with incised decoration and some made into flutes, and glass beads; necklace of fish vertebræ and glass beads; necklace of red and black seeds and glass beads; necklace of large teeth and glass beads; necklace of tusks and seeds (Job's tears); four necklaces of pieces of root and glass beads; two necklaces of univalve shells and glass beads; necklace of cowrie shells and glass beads; two necklaces of teeth; one hundred forty-three necklaces of teeth and glass beads; necklace of teeth, a button, and glass beads; necklace of teeth, a small crank handle, and glass beads; necklace of teeth, brass scarf fastener, and glass beads; necklace of teeth, pieces of china doll, metal bottle cap, and glass beads; necklace of teeth, shell pendants, and glass beads; two necklaces of bones, shells, and glass beads; five necklaces of fish-bones and glass beads; seven necklaces of bones and glass beads; twenty-three necklaces of bones, teeth, and glass beads; necklace of teeth, pieces of china doll, and glass beads; one hundred decorated dresses of cloth for women; thirty-three decorated dresses of cloth for large women; six decorated dresses of cloth for girls; six decorated dresses of cloth for young girls; four decorated dresses of cloth for female infants; five decorated cloth skirts for women's dresses, before top is sewed on; twenty-nine pairs of decorated cloths for front and back of costumes for females; fifty-four decorated cloths for female costumes; three woven belts; ceremonial staff, end carved to represent a man, blue and red painted decoration; ceremonial staff, end carved to represent a man, blue and green painted decoration; two ceremonial staffs, ends carved to represent men, black and red painted decoration; ceremonial staff, end carved to represent a man, black painted decoration; ceremonial staff, end carved to represent a man, traces of blue painted decoration; ceremonial staff, end carved to represent a man and a bird, black,

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yellow, and white painted decoration; ceremonial staff, end carved to represent a bird; ceremonial staff, end carved to represent a bird, blue and red painted decoration; ceremonial staff, end carved to represent a bird; large wooden figure representing a man with two figures of men on hat, black, blue, and green painted decoration; large wooden figure representing a man in European clothes and high hat, black and red painted decoration; wooden figure representing a man, red and black painted decoration; wooden figure representing a man, blue and black painted decoration; wooden figure representing a man, black, yellow, and red painted decoration; two wooden figures representing a man, black and red painted decoration; wooden figure representing a woman, black painted decoration; three wooden figures representing a woman holding object in hands, black painted decoration; five wooden figures representing a man holding object in hands, black and red painted decoration; wooden figure representing a man holding object in hands, blue and red painted decoration; two wooden figures representing a man holding object in hands, red painted decoration; wooden figure representing a man in European costume, blue and red painted decoration; wooden figure representing a man holding a cane and an animal, black and red painted decoration; wooden figure representing a man holding a baby; wooden figure representing a seated man. Chucunaque Indians. Panama.

From Mr. Louis Capron:

Four potsherds. Darien, McIntosh county, Georgia.

From Mr. B. Curtis:

Seven arrows. Brulé Sioux. Rosebud reservation, South Dakota.

From Mrs. Alice L. de Santiago:

Cylindrical stone object with broad flat end notched and serrated. Porto Rico.

From Mrs. Margaret M. Ford and Mr. A. Russell Metz
(Albert R. Metz collection):

Ten crude chipped celts; five grinding stones; two celts; grooved ax; one hundred ninety-four arrow-

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spear-, and drill-points, knives and scrapers; sixteen chipped implement blanks; unfinished grooved ax; two pitted hammerstones; hammerstone; bell-shape pestle; stone pendant with serrated edge and incised decoration; fragment of flat stone objects, partly perforated; stone disc bead; fragment of banner-stone with perforation and start of two others; bowl of red clay trade pipe. Denville, Morris county, New Jersey.

Crude notched chipped celt; two crude chipped celts; two grooved axes; celt; two pitted hammerstones; thirty-four arrow-, spear-, and drill-points, and scrapers; pendant of iron pyrites. Chatham, Morris county, New Jersey.

Grooved ax. Garret mountain, Paterson, Passaic county, New Jersey.

Two spearpoints. Lake Hopatcong, Morris county, New Jersey.

Twelve arrow-, knife, and spear-points; nine potsherds; Parsippany rock-shelter, Mount Tabor, Morris county, New Jersey.

Two pairs of moccasins with beaded decoration; knife-sheath with beaded and quilled decoration; necklace of glass beads with deer-bone pendants on which is incised decoration. Brulé Sioux.

Leather bag decorated with beadwork and iron dangles. White Mountain Apache. Arizona.

Ten arrow-, spear-, and drill-points. Bergen Beach, Kings county, Long Island, New York.

From Miss Dorothy A. Hahn:

Seven spear-points, four of which are covered with red paint. From a cache of 1276 blades. Red Lake, Jefferson county, New York.

m Mrs. Thea Heye:

Oval stone with human figure carved on one side. Santo Domingo, West Indies.

Catlinite pipe with turtle on stem. Sioux.

War-club with incised decoration on handle. Cayuga. New York.

Pair of woven stockings. Quiche Indians. Quezaltenango, Department of Quezaltenango, Guatemala.

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- Large wooden seat, black painted decoration. Carib Indians. French Guiana.
- Stone metate with animal head at each end; small stone dish representing a puma. Costa Rica.
- Seated figure of scoria representing goddess of corn, painted red. Valley of Mexico, Mexico.
- Head of stone figure. State of Puebla, Mexico.
- Alabaster mask. Mexico.
- Stone yoke, incised decoration; stone figure representing man leaning on a staff. State of Vera Cruz, Mexico.
- Large jar with seated human figure in relief, orange ware, incised decoration. Toluca, State of Mexico, Mexico.
- Cylindrical jar with annular base, orange ware, incised decoration. Island of Sacrificios, Mexico.
- Large cylindrical funeral urn with human figure in relief, black ware, white painted decoration. San Pablo Huila, District of Tlacolula, State of Oaxaca, Mexico.
- Funeral urn representing human head with ornate headdress, gray ware, red and white painted decoration; funeral urn representing human head with ornate headdress, gray ware. San Felipe Tejalapa, District of Etla, State of Oaxaca, Mexico.
- Very large pottery head of tiger, gray ware, red and white painted decoration. Santiago Suchilquittingo, District of Etla, State of Oaxaca, Mexico.
- Funeral urn representing a seated human figure on which is an animal's mask, black ware, white painted decoration. Tenango, District of Etla, State of Oaxaca, Mexico.
- Funeral urn representing a seated human figure with very ornate headdress and holding a bowl, gray ware. San Juan Teitepec, District of Tlacolula, State of Oaxaca, Mexico.
- Funeral urn representing a seated human figure, black ware. Zachila, District del Centro, State of Oaxaca, Mexico.
- Funeral urn representing a seated human figure, black ware. Santa Catarina Quine, District of Zimatlan, State of Oaxaca, Mexico.

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Small funeral urn representing a seated human figure, black ware. San Lorenzo Cacantepec, District of Etla, State of Oaxaca, Mexico.

Cylindrical funeral urn with bird figure on side, black ware; incense burner representing human figure with human figure on handle, brown ware, red painted decoration. San Juan Guelavia, District of Tlacolula, State of Oaxaca, Mexico.

Funeral jar representing a standing man with staff in hand, black ware, red and white painted decoration. Santo Domingo Galiese, District of Ocotlan, State of Oaxaca, Mexico.

Funeral jar representing a standing man with turban headdress, black ware. Choapan, District of Choapan, State of Oaxaca, Mexico.

Large jar representing a tiger, buff ware. San Juan del Estado, District of Etla, State of Oaxaca, Mexico.

Jar with human figure on which is an animal mask in relief, gray ware. Nazareno Etla, District of Etla, State of Oaxaca, Mexico.

Cylindrical jar with human head in relief, gray ware; tripod jar with human head in relief, buff ware, red painted decoration; jar representing human figure with two spouts, black ware, red painted decoration; standing figure of man in stone, red painted decoration; stone slab, incised decoration representing a man, red painted decoration; two circular flat stone breast ornaments; rectangular flat stone breast ornament incised on one side; oval bowl with four legs representing an animal, tail missing, brown ware, incised and red painted decoration. State of Oaxaca, Mexico.

Stone idol representing a man. State of Guerrero, Mexico.

Alabaster jar with tiger figure in relief; jar, brown ware, red, white, and black painted decoration; tripod bowl, red ware, white painted decoration; bowl with perforated annular base and incurving scalloped rim on which is a human face, red ware, white and black painted decoration; four stone idols representing human figures; small mask of

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light-blue stone; stone pendant representing a bird; stone pendant representing a human head; stone pendant representing a human skull; large jade pendant representing an animal's head. State of Mexico, Mexico.

Blanket. Zapotec Indians. Oaxaca, Mexico.

Bowl, white ware, red and black painted decoration. Nicaragua.

Ax carved to represent a human figure; stone bird. Porto Rico.

Two bone flutes, incised decoration; six bone flutes; bone flute decorated with gum; small black stone jar representing a tiger; small globular stone bowl; small cylindrical stone bowl; small rectangular stone dish; small globular pink stone jar with perforation in side; wooden carving representing man on stretcher. Ancon, Peru.

Two flat gold figures of men. Cundinamarca, Colombia.

Gold nose-ornament; gold pendant representing a locust. State of Caldas, Colombia.

Gold pendant representing a bird. Aguada, near Manizales, State of Caldas, Colombia.

Gold pendant representing a bird with pendants. Neira near Manizales, State of Caldas, Colombia.

Large gold bell representing human head with bird on top. Cauca valley, Colombia.

Fragment of black pattern stone used in making gold ornaments. Vicinity of Bogota, Colombia.

War-club, stone blade missing, incised decoration, painted white. British Guiana.

Rectangular pendant of sheet-gold embossed to represent a tiger. Lambayeque, Peru.

Cow's horn carved and decorated with red, black, silver, and yellow paint; wooden cup representing a tiger's head inlaid with green, red, white, black, and yellow paint. Vicinity of Cuzco, Peru.

Large jar with three grooves on upper part, brown ware; large jar, corrugated, brown ware. Morro Bonito, State of Santa Catharina, Brazil.

Bowl, red ware; pottery jar cover, corrugated, brown ware; jar, corrugated, red ware; large jar, corru-

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- gated, brown ware. Urussanga Velha, State of Santa Catharina, Brazil.
- Large jar with two grooves, corrugated, brown ware. Jaguaruna, State of Santa Catharina, Brazil.
- Large jar, corrugated, brown ware. Riachinho. State of Santa Catharina, Brazil.
- Large iron spear-point; grooved stone; ax. Rio Novo, State of Santa Catharina, Brazil.
- Pestle; stone ball; sixteen axes; pestle; two fragments of pestle; stone dish made from natural concretion. Rio Vermelho, State of Santa Catharina, Brazil.
- Pestle; six axes. Rio Itapocu, State of Santa Catharina, Brazil.
- Pestle. Pomplan valley, State of Santa Catharina, Brazil.
- Four axes. Riberao Grande, State of Santa Catharina, Brazil.
- Four axes. Annobom valley, State of Santa Catharina, Brazil.
- Two axes. Rio Paulo, State of Santa Catharina, Brazil.
- Pestle. Rio Pedra de Amobar, State of Santa Catharina, Brazil.
- Chipped celt. Serra mountain, State of Santa Catharina, Brazil.
- Seventeen arrow- and spear-points; eight axes; pestle. State of Santa Catharina, Brazil.
- Cloth poncho decorated in purple. Putumayo Indians. Putumayo river, Brazil.
- Large silver pin with globular head and with cylindrical silver beads and danglers attached. Araucanian Indians. Chile.
- Seven ponchos; eight woven belts; woven belt for boy. Suhin Indians. Paraguay.
- Woven hammock; poncho; blanket; knitted wolen jacket; woven sash for man; four woven belts for woman; ten woven belts for man; woven bag with shoulder strap; five network bags; network carrying bag; dance belt of white ostrich feathers and bird bills; neck-ornament of mother-of-pearl shell plates with pendants of glass beads; beadwork headband decorated with feathers; necklace of quillwork;

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two beadwork necklaces for man; pair of beadwork arm-bands for man; cochineal used for dyeing wool. feather plume used in hair during dance; iron tweezers in leather case; oval wooden whistle inlaid with lead, incised decoration; circular ear-ornament made of porcelain; wooden pipe representing an animal; network back ornament decorated with feathers, used in dance; bundle of ostrich-feathers used by men in dance to stick in the hair; ostrich-feather ornament bound around the hair-knot by men during dance; dance skirt of ostrich-feathers; arrow with wooden point, barbed near point; two arrows with wooden points, with six bards; arrow with wooden point, barbed on four sides near end; arrow with bone point; two arrows with iron points; fourteen arrows with wooden points; two bows. Lengua Indians. Paraguay.

Bone spreader for roach, incised decoration painted red. Osage.

Rattle of iron dangles, incised decoration which is painted red and yellow on handle; back sheet of cotton cloth for tipi, painted decoration. Shoshoni. Utah.

Gun-stock form of war-club with iron blade, handle studded with tacks. Winnebago.

Rattle; trap stick of whale-bone carved on end to represent an animal's head; trap stick of whale-bone carved on end to represent a human head and killerwhale; trap stick of whale-bone carved on end to represent a human head and beaver; trap stick of whale-bone carved on end to represent a bird's head; trap stick of whale-bone carved on end to represent a human head, bird, and bear. Tlingit. Alaska.

Shield of two thicknesses of buffalo-hide with deerskin cover painted white and with two eagle-feathers attached. Ute. Utah.

Six blankets. Navaho. Arizona.

From Mr. F. W. Hodge:

Seventeen potsherds. Ruins of the Tano pueblo of Cienaga on Rio Santa Fe, twelve miles southwest of Santa Fe, New Mexico.

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Twenty-two potsherds. Ruins of the Tano pueblo of San Marcos, eighteen miles southwest of Santa Fe, New Mexico.

Curved shell pendant; oliva shell beads; oliva shell beads with perforation on side; olivella shell beads with perforation on side; univalve shell bead; black univalve shell beads; small red shell beads; black stone beads; small shell disc beads; small turquoise disc beads; small turquoise pendants; small haliotis shell pendants; olivella shell beads. Zuñi war god shrine on Towayalane (Corn mountain), Zuñi reservation, New Mexico.

From Mr. E. F. Holden:

Three chipped implement blanks; end of stone gouge. From garden of 32 Lake Avenue, Melrose, Middlesex county, Mass.

Spearhead. Friendship, Knox county, Maine.

From Mr. Paul A. Jones:

Thirty-four arrow-, spear-, and drill-points, and scrapers; forty-one potsherds. Wichita sites in the ancient province of Quivira, Rice county, Kansas.

From Mr. N. H. Josias:

Twenty-one arrowpoints; fragment of banner-stone. From excavation on East 49th Street, near Madison avenue, New York, August, 1929.

From Mr. Joseph Keppler:

Aluminum medal of Six Nations Jubilee, September, 1899. Cattaraugus reservation, New York.

Veteran of the World's War bronze medal. Cayuga. Grand River reservation, Ontario, Canada.

Two photographs.

Woven cotton sash decorated with cowrie shells. Hopi. Arizona.

From Mrs. William I. Lander:

Parfleche; moccasin with beaded decoration; pair of moccasins with quilled decoration. Athapascan.

Dance club with stone head; moccasin with beaded decoration; bag with quilled and beaded decoration; pair of leggings for woman. Yankton Sioux.

Moccasin with quilled decoration. Cree.

Pair of leggings with beaded and red and yellow painted decoration. Comanche.

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Woven bag. Guaymi Indians. British Guiana.

Small basket. Pima. Arizona.

Small bowl, white ware with brown painted decoration. Zuñi. New Mexico.

Boomerang. Australia.

Bridle and quirt. Mexico.

Breast-ornament of white cylindrical glass beads; pair of quilled arm-bands. Brulé Sioux.

Small beaded bag. Chippewa.

From Mr. Edward Ledwidge:

Badger-skin with painted decoration. Pueblo.

From Mr. Bertram T. Lee:

Small rectangular shell pendant notched on edges; small shell pendant representing a monkey; four small shell pendants representing birds; two small shell pendants representing human faces; two cylindrical beads of lapis lazuli, carved to represent human figures; cylindrical bead of black stone, carved to represent a human figure; barrel-shape lavender stone bead; translucent white stone disc bead; globular brown stone bead; small shell pendant representing a llama; cylindrical shell bead carved to represent a human figure; fragment of bone wrapped with tin-foil on which is embossed a human face; fourteen small gold pendants representing a monkey's head; ten small gold pendants representing a conventionalized flower; barrel-shape turquoise beads; small turquoise disc beads. Nasca, Peru.

From Mr. William T. Marble:

Celt; four arrowpoints; stone gouge; stone adz blade; flat oval notched stone, probably a club-head.

Lake Auburn, Androscoggin county, Maine.

Curved chipped stone blade. Indiana.

Two beveled arrowpoints. Georgia.

Arrowpoint of amethyst. California.

From Mr. W. F. Oliver:

Negative; photograph. Inscription Rock, El Morro National Monument, New Mexico.

From Mr. Dwight Prouty, Jr.:

Silver figure. Colombia.

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From Mr. Arthur J. Reed:

Two arrowpoints. Oshkosh, Winnebago county, Wisconsin.

From Mr. Homer E. Sargent:

Eleven baskets. Mono (Monache). Madera county, California.

From Dr. Edgar S. Thomson:

Nine baskets. Havasupai. Arizona.

Photograph. San Ildefonso. New Mexico.

From Princess Wa Wa Chaw:

Tcy loom upon which is a partly woven strip, and wooden batten; toy loom upon which is a partly woven strip. Chimayo, New Mexico.

From Mr. Paul Warner:

Six potsherds. Coconino county, Arizona.

Two photographs of Pawnee chiefs.

From Mr. Blair S. Williams:

Chipped knife-blade. Texas.

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NOTES

MR. SCHELLBACH'S RESEARCHES IN IDAHO.—
Mr. Louis Schellbach spent the greater part of the summer in southern Idaho for the purpose of conducting an archeological reconnoissance and of making excavations in caves reported to exist in that region, in the hope of extending the known non-agricultural and Basketmaker area of Nevada and Utah northward; but in this respect the results were negative. Stops were made at many places and headquarters were finally established at Boisé, whence Mr. Schellbach worked southward into Owyhee county and the Snake River cañon, and southwestward to Succor creek and across the Oregon line. Six camp-sites, extending in an almost unbroken line along Snake river in Canyon, Ada, and Owyhee counties, were located and examined. Eight caves were also visited and tested, all but two of which had been so vandalized that it was not possible to determine what stratification, if any, existed.

Although one of the caves which overlooks Snake river in Owyhee county had been somewhat tampered with by relic-hunters, it was

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thoroughly explored by Mr. Schellbach during the ensuing five weeks. Seven occupational layers were observed, but all evidently pertained to the same culture phase. The objects recovered indicate that the cave had been successively occupied by fishing parties rather than as a permanent domicile. The artifacts include a type of pottery hitherto unrecorded in this

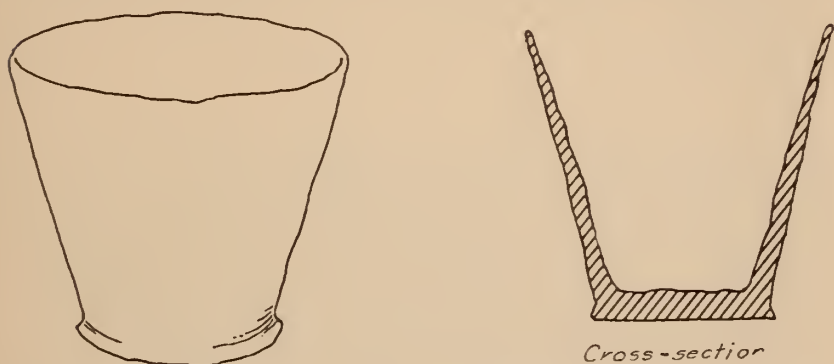


FIG. 24.—Typical pottery vessel of southwestern Idaho.

region, and it differs in form from the pointed-base vessels of the Paiute to the south. It is a plain, coarse ware, with flat bottom and with a rim of greater diameter than the base. Shaped like an inverted truncated cone, it is devoid of neck or shoulders, but is provided with a flange around the base (fig. 24).

Among the other unique objects is a woven mat of unknown use. The form suggests a bundle wrapper, yet it may have been used as a

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back-rest. It is an excellent example of weaving. Carefully prepared, slender, peeled sticks form the warp elements, while the weft is a cord made of an Indian hemp woven so closely that only the extreme ends of the sticks are visible. There is a painted blue-green spot on the front, while on the upper rear side is a rawhide pad and a cord-strap loop to serve either as a handle for a bundle or for hooking on a tripod if used as a back-rest.



FIG. 25.—Cached bundle from Cave 1. (16/6886)

Another interesting specimen is a wrapped bundle that had been cached in the cave deposit, consisting of a bag of sagebrush-bark fiber (fig. 25) in which was a line made of Indian hemp, seven-sixteenths of an inch thick and 201 feet in length, with tapered ends. Accompanying this was a complete harpoon-head with braided attachment cord, and three foreshaft or fish-

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spear tines. Also in the cave were a two-piece wooden fish-hook lashed with string, and some strange stone sinkers, each wrapped in tule-stalks and bound with string.

From the character of the caves and the artifacts thus far found, there is reason to believe that an extension of the work from southern Idaho northwestward to the Columbia region in Oregon, where Mr. H. W. Krieger of the U. S. National Museum has conducted noteworthy investigations, and southward into Nevada where Mr. M. R. Harrington has carried on his highly important researches, will meet with results of profit to archeology.

MRS. THEA HEYE, wife of the Director, during the last few years has brought together a considerable collection of rare works pertaining to the Indians. Among these is *A Letter from the Rev^d Mr. Sergeant of Stockbridge, to Dr. Colman of Boston; Containing Mr. Sergeant's Proposal of a more effectual Method for the Education of Indian Children . . . Made public by Dr. Colman at the Desire of Mr. Sergeant, with some general Account of what the Rev. Mr. Isaac Hollis. . . has already done for the Sons of this Indian Tribe of Houssatannoc, now erected into a Township by the General Court and called*

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Stockbridge. Boston, Printed by Rogers and Fowle, for D. Henchman in Cornhill. 1743. In order that the contents of this rare little volume may be made available to institutions especially interested in Indian history and bibliography, Mrs. Heye has had it reprinted, *verbatim et literatim*, in an edition of two hundred numbered copies, one of which has been presented to the James B. Ford Library of the Museum. The book is printed in attractive format in Caslon type on Italian handmade paper and is a product of the Lancaster Press of Lancaster, Pa.

DR. LOTHROP'S WORK IN CHILE.—In the last number of *Indian Notes* it was announced that Dr. S. K. Lothrop had departed for Chile to conduct the Mrs. Thea Heye Expedition for the Museum. Writing from La Serena, on the coast, early in November, Dr. Lothrop reported that he had been engaged in excavations near there and had uncovered thirty burials with much pottery of a type not hitherto known. With one of the burials was a gold earring. Farther north, at Taltal, Dr. Lothrop succeeded in obtaining a fine collection of bone implements and large knives, as well as two knuckle-dusters. In Taltal six sites were visited, including the

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so-called paleolithic stations, which Dr. Lothrop does not believe are as old as reported. At the little town of Paposo the almost extinct Changos lived in primitive style a couple of years ago, but as they have been since put to work in the copper mines, none of their material culture remains. Dr. Lothrop was about to proceed to Totoralillo, where, it is said, seal-hide balsas are yet in use,¹ and also to Punta Teatinos, where an old Chango woman still makes old-style pottery, including duck-pots.

A later report from Dr. Lothrop reveals some of the results of his excavations at Compañía Baja, half a mile from La Serena, where the remains unearthed consist of:

a. Disarticulated burials with objects of pottery, gold, copper, and turquoise. The pottery, of a type hitherto unknown, was always broken. There were buried llama skeletons, sometimes with human remains, sometimes not. One llama had been buried with five vessels; one man had been buried with three llamas.

b. Flexed burials with Diaguita pottery.

c. Extended burials with Diaguita pottery. These were sometimes in stone box tombs.

¹Dr. Lothrop has since sent to the Museum a balsa fifty or sixty years old.

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d. Cremations in Diaguita pottery vessels or in vessels developing from type *a*.

Dr. Lothrop reports that Diaguita archeology appears to be about as complicated as that of our Southwest, and to cover an equivalent area. "Our excavations," he writes, "are the most extensive yet carried out on the Chilean side of the Andes, I believe, and the first to yield definite stratigraphy."

CAPT. ROBERT R. BENNETT, of Washington, sailed from New Orleans early in January for the purpose of conducting an interesting archeological investigation in Yucatan, under the auspices of the Museum. Captain Bennett will visit the ruins of Cobá in Quintana Roo and endeavor to explore the ancient road or causeway which is supposed to extend to that former Maya center from Chichen Itza, as described by Professor Saville elsewhere in this issue. Owing to the dense vegetation of the region, little information regarding the road is obtainable except by traversing it. A report on the exploration will be presented to the Museum on Captain Bennett's return.

POST-CARDS IN COLOR, ILLUSTRATING PHASES OF INDIAN LIFE AND ART

THE MUSEUM now has for sale, at fifty cents per set, two sets of colored post-cards, one set of a dozen illustrating archeological and the other set ethnological subjects. For each set there is a special envelope, appropriately embellished with an Indian design in colors. The cards themselves, which are beautifully printed by the Helio-type process, illustrate the following subjects.

Archeological Subjects

1. Prehistoric pottery vessel from an excavation in San Salvador, Republic of Salvador.
2. Prehistoric cylindrical Mayan jar from Yascaran, Honduras.
3. Decorated double-mouthed bottles of the prehistoric Nasca culture of Peru.
4. Prehistoric effigy vase from Nicoya, Costa Rica.
5. Jars from the prehistoric ruins of Casas Grandes, Chihuahua, Mexico.
6. Prehistoric vessel embellished with painted patterns and with human effigies, from Recuay, Peru.
7. Effigy vessel from Mississippi county, Arkansas.
8. Earthenware incense burner from British Honduras.
9. Sculptured alabaster vase from Honduras.
10. Ancient carved and painted mirror from Peru.
11. Carved stone receptacle from the Valley of Mexico.
12. Jade chisels from Alaska.

Ethnological Subjects

13. Human bodies shrunk after the removal of all the bones by the Jivaro Indians of Tierra Oriente, Ecuador.
14. Head-dress, wands, and whistles used in ceremony by the Hupa Indians of California.
15. Deerskin coat, decorated in painted and rubbed designs. Naskapi Indians of northeastern Canada.
16. Sioux shirt made of deerskin, decorated with porcupine-quills, scalp-locks, and painted lines.
17. Ceremonial mask of carved and painted wood. Auk division of the Tlingit of southern Alaska.
18. Head-dress and wands used in a Corn dance by the Zuñi Indians of New Mexico.
19. Shirt woven of mountain-goat wool, used in ceremony by the Chilkat Indians of Alaska.
20. Feather head-dress worn by the Caraja Indians of Rio Araguaya, States of Matto Grosso and Goyaz, Brazil.
21. A typical tipi of the Indians of the northern plains.
22. Jivaro Indian in dance regalia. Ecuador.
23. Pueblo water-jars from Acoma and Zuñi, New Mexico.
24. A small plaza of Zuñi pueblo, New Mexico, during the performance of a Rain dance.

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